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Vol. XII

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OCTOBER, 1918

No. 7

# The Playground

## War Camp Community Service



Pennsylvania Station, New York City

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# The Playground

Published monthly at Cooperstown, New York

for the

Playground and Recreation Association of America

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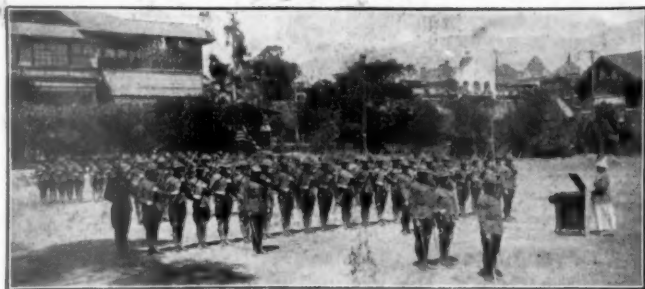
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Entered as second-class matter August 8, 1916, at the Post Office  
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# Victrola



LUTHER HALSEY GULICK, 1865-1918, FIRST PRESIDENT OF THE  
PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA



# The Playground

Vol. XII No. 7

OCTOBER, 1981

## DR. LUTHER HALSEY GULICK

### A PIONEER IN THE PLAY AND RECREATION MOVEMENT

Dr. Luther Halsey Gulick, loved of all in the play movement, died August 13, 1918.

Throughout all his years of useful public service, Dr. Gulick labored that all might have a more abundant life. A pioneer ever in all he did, Dr. Gulick saw before most of his associates the need of physical education and gave this movement a great impetus through his own special contribution of service to it. After working for boys and young men in the Y. M. C. A., he turned to apply the same principles to all boys. In the New York Public Schools Athletic League, associated with other leading citizens, he helped to work out a demonstration that play could be used to bring more all-around development, not alone physical, but mental and moral, and life development as well for all the school boys and girls of a city than which no city in the world is more difficult for such an experiment.

When the leaders of the play movement came together in Chicago in 1906 Dr. Gulick was the natural choice as President of the new Playground Association of America. As the delegates talked together, swam together, played together, all felt his inspiration. After the work of the Association was well started he insisted that he be relieved of the responsibility of the presidency, but he always remained a great power behind the Playground and Recreation Association, as it had later come to be called. The particular needs of the girls gripped him, and with the help of Mrs. Gulick, who was ever by his side working with him, he developed plans for the Camp Fire Girls of America which will have a lasting influence on the young womanhood of other countries as well as our own. No painting has greater beauty than the ideals which he made so attractive to the army of young girls who were thirsting for beauty and adventure.

## WAR CAMP COMMUNITY SERVICE

Dr. Gulick saw the community, the brotherhood of men living and working together, as few in his generation have, and wrought to bring the community and the neighborhood to have the respect, affection, power and place which would make each citizen proud to be a citizen.

Returning from a trip to France to report on the conditions surrounding our soldiers there, his mind at once leaped forward to the conditions that should surround our troops when they return to our own country after the war. He suggested large plans to make America as attractive and as wholesome for the returning troops as the camps in France have been made under the United States Government.

Throughout his public life, Dr. Gulick commanded the affection of men who differed radically from him. He rejoiced to stimulate other men, to arouse them from the ordinary routine by some challenge which called to new tasks. Always his friends knew that by his enthusiasm, his never-dying youth, his breadth of vision and personality, he would carry to success seemingly impossible tasks. He so lived that his friends, still under the spell of his forward-looking vision, glad for the years during which they enjoyed comradeship with him, cannot be sad and heavy-hearted even when he has gone.

H. S. BRAUCHER

## LUTHER HALSEY GULICK

Dr. Luther Gulick died at South Casco, Maine, on August 13th, in his fifty-third year. Community workers owe to Dr. Gulick more than any one of them can fully appreciate. His direct contribution to public recreation and to the community center movement was important and his indirect contribution, growing out of a life work of more than thirty years, was momentous, not only to the community center movement but to the development of American social policy.

I do not know how to put in words the thoughts which crossed my mind on the day of his funeral at Springfield, Massachusetts. Dr. Gulick was endowed with the comic spirit and with a powerful feeling for the real. He therefore was not sentimental, and there was no sentimentality at his funeral. He had suffered much but was always gay, and at his funeral there was no sadness of the ordinary kind. He was one of the few men whom I have known

## WAR CAMP COMMUNITY SERVICE

who was truly possessed with inward religious convictions, including a belief in the effective reality of God and the immortality of the soul, yet at his funeral there was no preachment about a life hereafter, no appeal to an invisible Power for a compensation to make up for the shortcomings of this world. Nothing about his funeral had been prearranged, but the little group of friends who met there seemed to be possessed with a spirit that had little in common with the more lurid hopes or despairs of past ages. Dr. Gulick had lived here and now the intense life which our ascetic religions had taught us we would live in some hereafter world. Through his life, many interests of old time had been given a new meaning and a new birth, and some things had been brought into consciousness which will not be the common property of men for centuries yet to come. Those who spoke at his bier used simple language and the entire ceremonial had about it a quietness and majesty, and a joyousness, such as one feels in pine forests on a sunny afternoon, when the wind is breathing faintly.

I try to give this impression of Dr. Gulick's funeral because it suggests the meaning which his life takes on, when revealed in the sudden blaze of cold light that death brings. In some way, through some narrative or statue or poem, this unique quality of Dr. Gulick's personality and life ought to be preserved for the youth of America.

In this short memorial article, only fragmentary things can be said. Dr. Gulick came up within the Christian tradition, which in America is an ascetic, puritanical one. Through his entire life he held fast to the values of this tradition, and yet he made into a science and art the subject of physical training. He went further and translated a social movement into esthetic symbols—the outcome was the organization of the Camp Fire Girls.

Dr. Gulick might have been faithful to the Christian tradition and he might have contributed as he did to the Hellenic tradition of a whole man, whole in body as well as mind, and he might still have remained an individualist. But long ago, before social psychology was recognized as a branch of science, before social anthropology had begun to yield significant fruit, Dr. Gulick found his way to the thought of the *group* and the *community*. He formulated the doctrine that social values are collective, not personal, that the community transmits social heredity, that the dynamics of human behavior are to be understood through contemplating human relations rather than isolated human beings.

## WAR CAMP COMMUNITY SERVICE

He did not pause long in the theoretical aspects of this momentous idea, but passed to its application in terms of public schools athletic leagues, playground associations, and school community centers.

Dr. Gulick lived by a theory which to the philistine mind is not an attractive one. He never did anything if he believed that someone else would do it anyhow. He never stayed with any institution after he had made that institution successful. He was essentially a frontiersman. In addition, he worked so hard that there was little time for writing, and his books were relatively casual products. Thousands of pages of unorganized manuscript, some of it profoundly significant, exciting and inspiring, lie in his storage rooms. He never took time to get them in shape for the printer.

A word should be said about Dr. Gulick's family life. Most men who are creative, who are absorbed in public affairs, live the best part of their lives outside of their homes. Dr. Gulick reversed this present-day habit. It was never possible to determine where his home ended and where his world's work began. They were confluent. Much of that life attitude, which no phrases can describe, which was eternally reborn in him day by day, will be carried forward as a part of the very nature of Mrs. Gulick and of their children.

During the last twelvemonth, Dr. Gulick had been identified with the war work of the Y. M. C. A. This policy-forming work, having to do with sex hygiene and with the broader question of morale, to which he gave literally the last hours of his life and for which he knowingly surrendered years of a life which with justifiable prudence he might have prolonged, will survive in the fabric of national betterment which the ordeal of fire is bringing to our country.

He was of the race of Thomas Davidson, Charles Sprague Smith and above all, William James. His was a "life with one cold unchanging gleam imbued." He required for America something more than contentment and the well-being of the flesh. Call it adventurousness, romance, splendor, religion, the search for deep waters and for further horizons. A significant intensity of life, a passion of hope and of deed, and withal a passion for scientific method and for the application of science to the adjustments of personal life and the making of social programs. There is no "social worker" of our times, at least in America, who for

## WAR CAMP COMMUNITY SERVICE

vision, for scientific equipment or for audacity of thought can be compared with Luther Gulick. His industry and tenacity were equally phenomenal. What he wrote or uttered, he executed in life and in work. A horizon-builder, he was yet almost fiercely practical.

It is these things that Luther Gulick symbolizes to us of the younger generation who owe to him nurture, a vivified ideal of self-criticism, an intimation of great forces to utilize and great problems to solve which are in wait for us out beyond the frontiers of conventional thought. At this moment of time, individual lives, institutions, whole peoples fade away, and their going is hardly more noticed than the passing of a shadow. But when all is summed up, there are only two things known to us humans which are real, undying. Of these two things, one is personality. The other is achievement—the discovery and mastery of energies cosmic, social, psychic. Let us pause for a moment, and take into ourselves the life meaning of this *true* creator, this energetic and disinterested friend of so many. Because he has lived, life is more believable, personal values are more real to thousands. And because he has discovered, innovated, achieved, our humanity will sooner come to the promised land.

JOHN COLLIER

## Members of National Finance Committee, War Camp Community Service

JOSEPH LEE

Joseph Lee is a member of the Commissions on Training Camp Activities of the War and Navy Departments as well as president of the War Camp Community Service and a member of its National Finance Committee. He has been president since 1910 of the Playground and Recreation Association of America which was asked by the Commissions to undertake the work of War Camp Community Service shortly after the United States declared war.

Mr. Lee was born in Brookline, Mass., March 8, 1863, went to school in Boston, and earned his A. B. in Harvard in the class of '83, and his A. M. and LL. B. in the Harvard Law School class of '87. He was admitted to the bar that same year, but almost immediately

## WAR CAMP COMMUNITY SERVICE

took up philanthropic work with especial reference to leisure time recreation and athletics.

He was captain of his school football teams, played on his freshman team at Harvard, rowed on the Sophomore crew, and won the middleweight boxing championship in his junior year. His son, Joseph Lee, Jr., 17 years old, who is attending the Country Day School in Boston, is already winning races in fine form.

In his social work, Mr. Lee has carried out the idea that the element of competition in athletics ought to be complemented by a minimum standard of "things that every fellow ought to be able to do." He established national standards of this sort of three grades. "The boy without a playground," according to Mr. Lee, "is the father of the man without a job."

As the organizer and president of the Massachusetts Civic League Mr. Lee has been instrumental in obtaining much social legislation. He brought about the first Probation Commission in Massachusetts, and became a member of it, and was chairman last year of the Boston School Committee of which he had been a member for nine years.

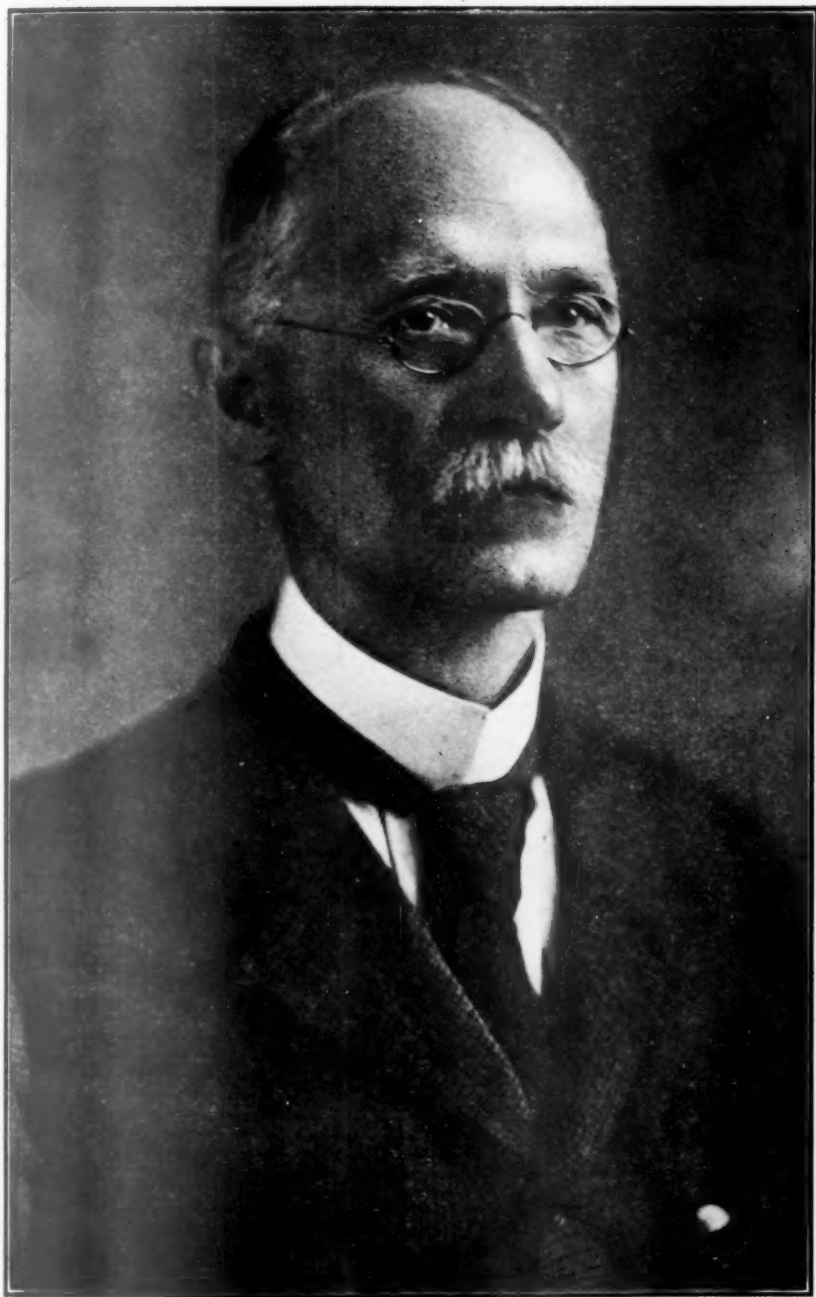
At all times he has promoted the playground movement and the opening of further evening play centers. In 1906 he was successful in obtaining the passage of a bill for medical inspection in the schools, and an annual test of sight and hearing. He has pushed hygienic measures, including improvements in the care of children's teeth, promoted continuation schools in Massachusetts, and succeeded in increasing the number of classes for backward children in Boston from 8 to 60.

In addition to the foregoing work Mr. Lee lectured at Harvard for two years before the war on *The Place of Play in Education*, and is the author of *Constructive and Preventive Philanthropy*, published in 1902 and *Play in Education*, published in 1915, in addition to many articles in the school and philanthropic magazines. He is writing at present about War Camp Community Service for some of the popular magazines of large circulation.

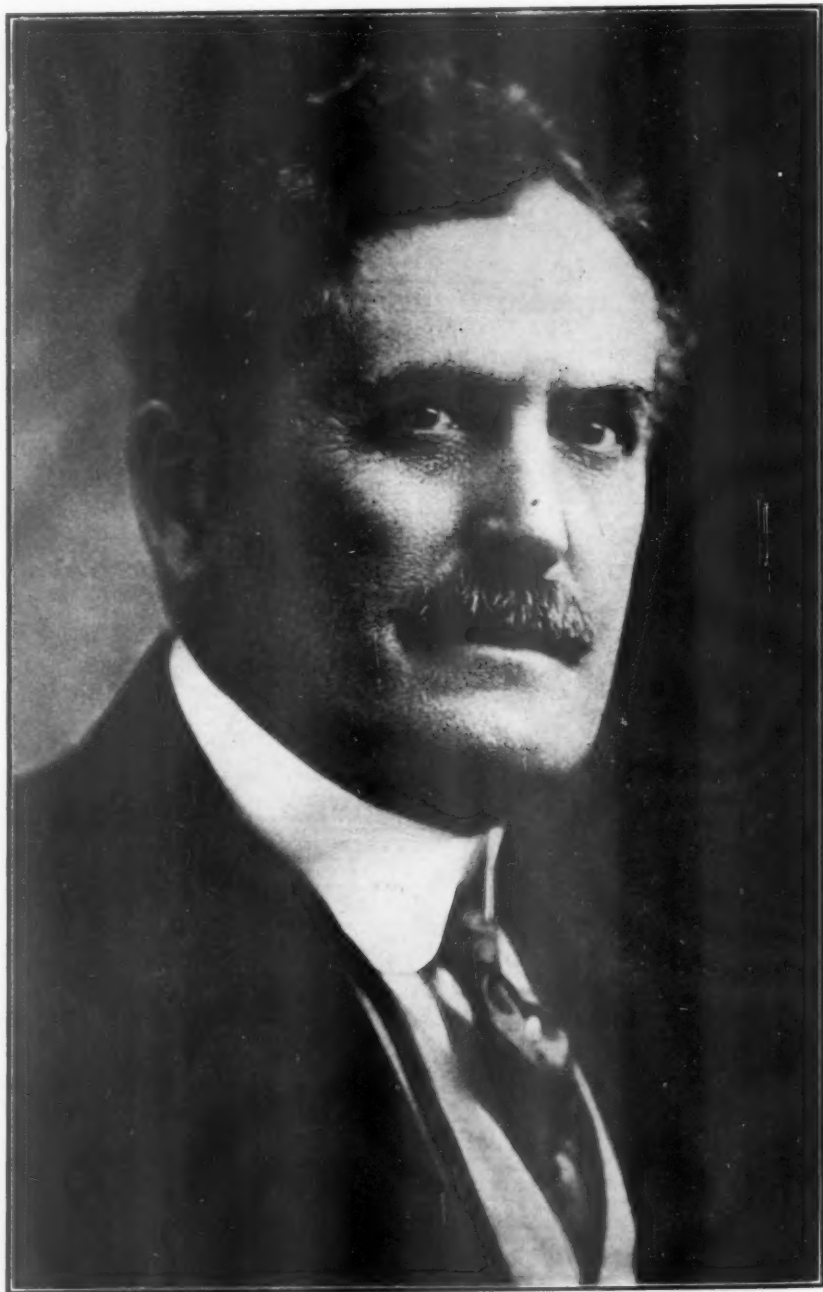
### MYRON T. HERRICK

The marvel about Myron T. Herrick, Ex-Governor of Ohio, and former Ambassador to France, is how he does it all. He is not only chairman of the National Finance Committee of the War Camp Community Service, but, among other things, one of the





JOSEPH LEE, PRESIDENT WAR CAMP COMMUNITY SERVICE



MYRON T. HERRICK, CHAIRMAN NATIONAL FINANCE COMMITTEE,  
WAR CAMP COMMUNITY SERVICE

## WAR CAMP COMMUNITY SERVICE

Cleveland members of the Financial Committee of Seventy of the National Association of Owners of Railroad Securities, representing the owners of \$4,000,000,000 worth of these securities, one of the incorporators of the Committee for Armenian and Syrian Relief, president of the Cleveland Chamber of Commerce, president of the American Committee for Devastated France, and president of the Society for Savings in the City of Cleveland. These are only a few of the financial and war relief activities in which Governor Herrick is interested.

It is his belief that these two lines of activity are inseparable. "Our first business," he says, "is to win the war. The directors of any corporation who at this time put ordinary business first should be ashamed of themselves. All other matters can wait. Any line of activity that will help win the war is worth while. Any line that does not contribute to that result is a handicap."

Governor Herrick was born at Huntington, Ohio, October 9, 1855. He attended high schools in Huntington and Wellington, was a student at Oberlin College and Ohio Wesleyan University, and was admitted to the bar in 1878. The latter university granted him the honorary degree of A. M. in 1899, and after his return from his splendid work as Ambassador to France, leading universities such as Harvard, Yale, Columbia, Princeton and Union granted him the degree of LL. D. This work was so egregious that Lord Northcliffe said of Governor Herrick in Cleveland last year:

"I had the honor of meeting Ambassador Herrick in almost the earliest stages of the war, when between one and two millions of Germans were marching on Paris, and when Paris, with almost twice the number of inhabitants of Cleveland, was panic-stricken and they were fleeing from that city. And it was largely due to a man from Cleveland that that panic did not extend so far that the whole population would have left and the Germans marched into Paris. That feat of Ambassador Herrick is one of the most remarkable achievements of any one man during the war, and it has been acknowledged by our Government and King and by the Republic of France."

It was at the instance of Mr. Henry P. Davison of the Red Cross as well as many of his friends already engaged in the work of War Camp Community Service that Governor Herrick, who has served on its Budget Committee since the beginning of the



WILLIAM B. JOYCE, VICE-CHAIRMAN, NATIONAL FINANCE COMMITTEE, WAR CAMP COMMUNITY SERVICE

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war, accepted the chairmanship of its National Finance Committee. He has been in turn a successful lawyer, banker, business man and manufacturer, and is an officer or director of many of the larger corporations of the country. He has been associated with a great number of nationally known financial enterprises, but during his entire business and professional career he has devoted a large share of his time and energy to things not for profit.

### WILLIAM B. JOYCE

Although William B. Joyce is now the President of the National Surety League at 115 Broadway, New York City, he has never forgotten that thirty-seven years ago he sold newspapers in Grand Rapids, Michigan. Moreover he is proud of it. When he was recently engaged in raising money for the Newsboys' Club Building Fund he said:

"I used to get up at four o'clock in the morning and shout myself hoarse before I ate my breakfast, hawking the old *Michigan Times* and *Michigan Democrat* in the principal streets. Both papers are dead now but the old Michiganites remember them. There weren't any newsstands in those days and it was all up to the newsboys.

"I wouldn't wipe out that experience for thousands of dollars. Quick character reading, the essential principles of salesmanship, power of initiative and the realization that honesty is the only policy sum up my own psychological profits from my career as a newsboy."

Mr. Joyce like Governor Herrick insists that "the war comes first and all other business comes second."

"I believe," he said, "that one of the wisest moves which the Commission on Training Camp Activities has made was to appoint the War Camp Community Service to carry on its work in the communities outside and adjacent to our great camps, cantonments and naval stations.

"Invaluable as is the work of its other agencies inside the camps, this personal attention to our soldiers, sailors and marines while they are on leave and away from military discipline will do more than anything else to show them that the nation as a whole is backing them up in every way."

Before Mr. Joyce accepted the vice-chairmanship of the National Finance Committee of the War Camp Community

## WAR CAMP COMMUNITY SERVICE

Service his financial interests had occupied the greater part of his time. He was born in Utica, New York, on December 28, 1866, the son of Henry Manwaring and Mary A. Joyce. He was educated in the public schools and on January 19, 1889, married Miss Lucy Natalie Curley of Louisville, Ky.

From 1891 to 1904 he was first western manager of the National Surety Company of Missouri and then of the National Surety Company of New York. In the latter year he became and still is the President of the New York Company. He is director of the American Light and Traction Company, Kerr Lake Mining Co., United Gas and Electric Corporation, Tennessee Copper and Chemical and the American Sumatra Tobacco Company.

He is an Episcopalian and thirty-second degree Mason and a member of the following clubs: Bankers', Recess, Metropolitan, and Sleepy Hollow Country.

(Other members of the National Finance Committee may be found on page 325.)

## United War Work Campaign

### LETTER OF PRESIDENT WILSON

"The White House,  
"Washington, Sept. 3, 1918

"My Dear Mr. Fosdick:

"May I not call your attention to a matter which has been recently engaging my thought not a little?

"The War Department has recognized the Young Men's Christian Association, the Young Women's Christian Association, the National Catholic War Council (Knights of Columbus), the Jewish Welfare Board, the War Camp Community Service, the American Library Association, and the Salvation Army as accepted instrumentalities through which the men in the ranks are to be assisted in many essential matters of recreation and morale.

"It was evident from the first, and has become increasingly evident, that the services rendered by these agencies to our army and to our allies are especially one and all of a kind and must of necessity, if well rendered, be rendered in the closest cooperation. It is my judgment, therefore, that we shall secure the best results in the matter of the support of



## WAR CAMP COMMUNITY SERVICE

these agencies, if these seven societies will unite their forthcoming appeals for funds, in order that the spirit of the country in this matter may be expressed without distinction of race or religious opinion in support of what is in reality a common service.

"This point of view is sustained by the necessity, which the war has forced upon us, of limiting our appeals for funds in such a way that two or three comprehensive campaigns shall take the place of a series of independent calls upon the generosity of the country.

"Will you not, therefore, as Chairman of the Commission on Training Camp Activities, be good enough to request the societies in question to combine their approaching appeals for funds in a single campaign, preferably during the week of Nov. 11, so that in their solicitation of funds as well as in their work in the field, they may act in as complete cooperation and fellowship as possible?

"In inviting these organizations to give this new evidence of their patriotic cooperation, I wish it distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles, and relationships which it properly prizes and which, if preserved and strengthened, make possible the largest service.

"At the same time, I would be obliged if you would convey to them from me a very warm expression of the Government's appreciation of the splendid service they have rendered in ministering to the troops at home and overseas in their leisure time. Through their agencies the moral and spiritual resources of the nation have been mobilizing behind our forces and used in the finest way, and they are contributing directly and effectively to the winning of the war.

"It has been gratifying to find such a fine spirit of cooperation among all the leaders of the organizations I have mentioned. This spirit and the patriotism of all the members and friends of these agencies, give me confidence to believe that the united war work campaign will be crowned with abundant success.

"Cordially and sincerely yours,

"WOODROW WILSON "

## WAR CAMP COMMUNITY SERVICE

### MEMORANDUM OF AGREEMENT BETWEEN THE COOPERATING ORGANIZATIONS

(Adopted September 4, 1918)

It is agreed by the National War Work Council of the Young Men's Christian Associations, the War Work Council of the National Board of the Young Women's Christian Associations, the National Catholic War Council (Knights of Columbus), the Jewish Welfare Board, the War Camp Community Service, the American Library Association and the Salvation Army

1. That there shall be a joint campaign for funds during the week beginning November 11, 1918.

2. That by *joint* campaign we mean, so far as it can be brought about, a campaign undertaken through the agency of consolidated committees rather than seven separate campaigns in the same week.

3. That each society will adopt a joint pledge card.

4. That the committee organization now installed throughout the country for the collection of funds be disturbed as little as possible, and that the policy of addition rather than of elimination be advised.

5. That in so far as the campaign has a name it shall be called the "United War Work Campaign" followed by the names of the seven organizations participating.

6. That Mr. Cleveland H. Dodge be the national treasurer and that the moneys collected in the states be paid to him for proper distribution among the societies.

7. That all funds collected be distributed on a pro rata basis among the seven societies participating in the campaign; that is, the funds received shall be divided among the participating organizations in such proportion as the total budget of each organization bears to the sum total of the combined budgets. The budget estimates and percentages are as follows:

National War Work Council of the  
Young Men's Christian Associations. . \$100,000,000. . 58.65%

## WAR CAMP COMMUNITY SERVICE

War Work Council of the National Board of the Young Women's Christian Associations .....	\$15,000,000..	8.80%
National Catholic War Council (Knights of Columbus).....	\$30,000,000..	17.60%
Jewish Welfare Board.....	\$3,500,000..	2.05%
War Camp Community Service.....	\$15,000,000..	8.80%
American Library Association.....	\$3,500,000..	2.05%
Salvation Army .....	\$3,500,000..	2.05%

8. That specified or restricted subscriptions shall not be asked for, but if given, shall be credited to the particular association, such amount to be a part of the total and not an addition to it.

9. That the advertising which each organization has planned for itself proceed as planned but that some advertising be advised in the name of the United War Work Campaign.

10. That the expenses incurred in joint work in connection with the drive be paid on a pro rata basis.

11. That Mr. George W. Perkins and Dr. John R. Mott for the Young Men's Christian Association; Mrs. Henry P. Davison for the Young Women's Christian Association; Mr. John G. Agar and Mr. James J. Phelan for the National Catholic War Council (Knights of Columbus); Mr. Mortimer L. Schiff for the Jewish Welfare Board; Honorable Myron T. Herrick for the War Camp Community Service; Mr. Frank A. Vanderlip for the American Library Association; Mr. George Gordon Battle for the Salvation Army; and Mr. John D. Rockefeller, Jr., Chairman of the Great Union Drive for New York City, and Mr. Cleveland H. Dodge as Treasurer ex officio, act together under the chairmanship of Mr. Raymond B. Fosdick of the Commission on Training Camp Activities of the War Department, or their alternates, in settling any questions between the seven organizations participating in this agreement or in handling any arrangements which have to be dealt with jointly, and, at the invitation of the Secretary of War, to discuss and adjust matters relating to the work of the several organizations which might involve duplication in the expenditure of money and effort at home and abroad.

## The War Camp Drives

JOSEPH LEE, President of War Camp Community Service

These seven seek your suffrage and support  
For work with soldiers, sailors and marines:

First that society which, having learned  
Its ministry behind the fighting lines  
In France and England, China and Japan,  
In Russia, Germany, and Mexico,  
And by the streams that nurtured Babylon,  
Now brings expert assistance to our arms  
From first line trenches to the training camps,  
Extends its expert aid to Italy  
And helps bewildered Russia in her need;  
Thus speaks in service the Y. M. C. A.

Next comes a sister company to lend  
Its woman's aid to woman in this war—  
Its hostess houses for the soldier's wife  
Or sweetheart when she visits him in camp,  
Its raising of the flag of womanhood  
Above a thousand Patriotic Leagues,  
Calling our girls to show what love can do  
In sending forth our sons to victory.

Then come in shining panoply the Knights,  
Bearing the spirit of the old Crusades  
Across the storied battlefields of France—  
The lightning rescue stroke of chivalry,  
The knightly help to suffering or want—  
The message of the Catholic War Board  
To all of every nation, race or creed.

Next we present the Jewish Welfare Board,  
The modest helpmeet of its brother bands,  
Aiding through them the sons of Israel  
Who march beside the soldiers of the cross  
To the great Armageddon of the world,

## WAR CAMP COMMUNITY SERVICE

While here their fathers represent the race  
By giving aid to others, asking none.

Now, with the cheery note of fife and drum,  
The glad Salvation Army comes in view;  
Unto this last its message, and the stone  
Rejected of the builders claims its care  
In peaceful ministration, but in war  
To battered trenches bringing aid and cheer  
With homely housewifery and simple things  
That touch the heart and win the soldiers' love.

Then an Association bringing books—  
A book for every fighting man—to make  
A reading army to maintain a world  
Where mind shall hold inevitable sway  
Despite the frantic thrashings of the brute.

And last there comes, bearing a newer word,  
The War Camp Service in Communities,  
Whose grateful task it is to mobilize  
The cities' heart of hospitality.  
A club that is his own, the church, the home—  
The mother voices, the evening meal,  
The family gathering around the hearth—  
The sanctioned meeting place of youth and maid:  
These are the means it uses, and its aim  
To keep alive in each enlisted man  
The pure white flame of all that he defends,  
That in each bayonet thrust America  
Shall speak, and shall not need to speak again.

These all to each and each to all are leagued  
To bear your purpose toward your hero sons  
At home and on the battlefields of France.  
And now in mutual comradeship they seek  
The grateful evidence of your support,  
Trusting their work has proved their worthiness.

## War Camp Community Service

JOSEPH LEE, President of War Camp Community Service

### BUDGET SONG

Here is the tale of the expenditure  
Of War Camp Service in Communities—  
In twenty cities, thirty villages,  
More than two hundred towns, contiguous  
To where your soldier boys lie encamped.  
These are the things your money did for them—  
Three and three-quarters million up to date  
(Or will accomplish by September first,  
The destined end of this financial year.)

First, none of it was squandered in the cost  
Of its own raising—a twice helpful friend  
Provided generously for such expense  
Before the fight began. So every cent  
A grateful public gave (except seed corn  
For such another harvest, should it chance  
Such friend may not be found a second time)  
Has sped the cordial message to its goal.

Some sixteen hundred fourteen thousand served	\$1,614,000
To furnish soldiers' clubs—and soldiers here	
Stands equally for sailors and marines.	
Half was for building and for fitting up	
With various kinds of things a soldier wants:	
With fireplaces, sofas, easy chairs;	
With beds and billiards, bowling alleys, baths;	
With soda fountains, cafeterias,	
And rooms to meet their sisters, mothers, wives	
Or sweethearts—as the special need might be;	

The other half for rent and for expense  
Of carrying on these hundred rendezvous  
(And half as many more by careful count)  
Where, unmolested, the enlisted man  
May smoke or read or loaf—nor apprehend  
An omnipresent uplift breaking in.



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Two hundred three-and-seventy thousand more      273,000  
Provided a variety of shows,  
(Each item bears the overhead expense  
Assigned in due proportion to its kind;  
For exact figures see appended sheet).  
Partly in the communities themselves,  
Part found in the communities and sent  
To help amuse the soldiers in their camps.

Of all kinds were they: concerts, movies, bands,  
Orchestral music, high class vaudeville,  
Dramatic presentations; and their range  
Reached from a boxing match to William Taft  
Explaining that the country is at war.  
Yet all were censored (save as Taft perhaps  
Needed no expurgation) and were such  
As might refresh and strengthen, not seduce.

Forty-four thousand dollars builded booths      \$44,000  
Of information to the soldier when—  
Seeking such sport as it may have to show  
Against the dull monotony of camp—  
He comes to town with pay and liberty,  
When first suggestion counts for weal or woe.  
These, eked with "joy books" or directories,  
Spread by the hundred thousand in the camps,  
Tell where the movies are or soldiers' clubs  
With other best resources of the place—  
And serve as sign-board to his wayward thoughts.

For swimming pools—or more, for bath houses      35,000  
Beside some wooded shore of lake or pond  
Or the cool depths of ocean near the camp—  
Thirty-five thousand welcome dollars helped.  
Eleven thousand furnished football games      11,000  
Between the soldiers and the townspeople,  
(Or baseball, haply, or athletic sports)  
The proceeds buying further bats and balls  
Our men might carry with them into France.  
Some eighty-seven thousand rendered aid      87,000

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To travelers at the stations near the camps  
Which—acting with the information booths  
And other agencies we set on foot—  
Have helped, in finding out some place to sleep,  
The soldier's stranded relatives and friends,  
Coming perhaps across the continent  
For that last word and look before he sails.  
Another two and thirty thousand gave 32,000  
Rest rooms and comfort stations to small towns  
That could not grapple with so large a cost.

For Patriotic Leagues and other clubs  
To organize the girls in helpful work,  
For the Red Cross or otherwise—to show  
Their sense of woman's mission in this war—  
One hundred and eleven thousand served. 111,000  
And in mere justice we do here record  
Our admiration for Y. W.  
C. A., Our generous friend who furnished us  
Its workers' service at its own expense—  
Without whose aid our work had not begun  
So promptly nor so well among the girls.

To forward these and many other sorts  
Of hospitality between the camps  
And the community, helping out  
The Masons, Knights, Odd Fellows, Shriners, Elks,  
Kiwanis, Boards of Trade or Rotary  
(The last not least in pep and helpfulness)  
And other throng of live societies,  
With names of their own members in the camps  
With correlation, push or stimulus—  
The city's self perhaps  
Thro' live committees made articulate  
Its soul arising at the need of soul—  
Six hundred seven-and-thirty thousand wrought; \$637,000  
(Though in such service, to discriminate  
Which dollar went to which is difficult—  
This was the aim of our most cherished work,  
And precious by-product of all the rest).

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And never money, so we dare affirm—  
For so have soldiers' words emboldened us—  
Bore gifts more precious to the homesick wight,  
More consecration to the warrior,  
Nor better omen for the manners brought  
By our young Galahads returning home.

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\$3,750,000

If in this statement we have used the "we"  
And seemed to claim the work that you have done,  
You citizens of camp communities,  
Such claim is really farthest from our thought.  
This work of ours lives not for itself  
Nor building of an institution up,  
But rather triumphs most where it is least;  
Its only full success is when it dies  
And leaves the citizens fulfilling all.  
This is the people's war. The church, the home,  
The grace of womanhood, the people's love,  
The institutions of America—  
These are the forces that we liberate  
And in such liberation lies our hope.

### To the Workers in the 270 Communities Or- ganized for War Camp Community Service

MYRON T. HERRICK, Chairman National Finance Committee, War  
Camp Community Service

"There are," said Napoleon, "four great elements in every successful army—armament, military technique, numbers and morale, but three-fourths of the whole is morale".

Napoleon, perhaps better than any other man who ever lived, knew how to rally an army to his standard; how to organize it from the standpoint of technical efficiency and to instill into the forces a *vir* and *elan* that made his ragged regiments irresistible upon the battlefields of Europe. It is significant that present day commanders are not at all inclined to question the emphasis placed upon morale by Napoleon.

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The problem in our day in this connection is to state the essence of morale in the terms and standard of our generation.

What is morale?

It is perhaps as impossible to answer that question within the compass of a single sentence as it is to paint the rainbow using only one color. Morale is the purely human element in the war. Its strength consists of all of the strength inherent in our social fabric. Its weaknesses are those that are found in our social fabric even when it is functioning at its best.

Morale is more than patriotism. It is more than love of home. More than consecration to the service of the nation; it is all of these unified and strengthened by a common determination,—a determination worthy to achieve in behalf of our individual and national ideals. Morale is a thing of spirit. It stands for the soul of the people.

Just as it is impossible to state within the compass of a single sentence all that morale represents, so it is likewise difficult briefly to summarize all of those agencies and factors that maintain and sustain morale. A grip of the hand—a smile in passing—a word of welcome—an act of hospitality—kindly and friendly interest heartily expressed—are all factors that link civilian and soldier and make them unconsciously one force working out a common problem.

It is a mistake, of course, to assume that we are concerned only about the morale of the army. Civilian morale is equally important. We can do for the soldier only those things that we are able to do for ourselves. To make the soldier our friend we must be his friend. To cause the soldier to rejoice because of our hospitality we must first be ourselves hospitable. After all, the soldier is merely ourself placed in a military rather than a civilian position.

War Camp Community Service is in a peculiar way the conscience not only of our military but of our civilian morale as well.

In a broad way, what is the task War Camp Community Service sets for itself? Its business is to do for the soldier all of those things that our people would do themselves and on their own account if they had the opportunity. War Camp Community Service is the agent of all those millions of our people who, distant from war camps and from war camp cities, are without

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frequent opportunity to establish contact with the soldiers. It is a striking fact that after all W. C. C. S. does nothing for the soldier that it would not be worth while to have the community do for itself. Those engaged in the activities are twice blessed. They cannot help the soldier without helping themselves.

It is the duty of W. C. C. S. to make it certain that wherever our soldiers, sailors and marines may go while in this country they will find not only a town wide open for hospitality, but a community wide open for decency. And is not that what we desire upon behalf of our citizen population?

We are, of course, impressed with the fact that welcome accorded our soldiers should not be saved up, as it were, against the time when they return to us victors. They will not need us then, those conquerors. Nations will acclaim them. Rulers will pay them tribute. They will be welcomed with great acclamations; with magnificent pageants. Individual welcome may count for little then, but the individual welcome,—that personal touch, that expression by means of familiar institutions of our interest in the soldier, counts for a great deal now.

It is the business of W. C. C. S. to express in action those human qualities that make life worth living. W. C. C. S. represents individual and community hospitality. It deals with human elements—wives, mothers, sisters and sweethearts. The institutions it calls into being are destined to serve the end of these people who have so suddenly been brought into new relations.

W. C. C. S. would be worth while if it were only a present thing. But through W. C. C. S. we are building for the future. We are stabilizing democracy;—we are giving a new meaning to the word hospitality. We are giving a proper place in our scheme of things to the elements that make home life and community life worth living. Our work requires vision fortified by an abiding faith in humanity. Vision and faith in humanity I believe you have in abounding measure.

## War Camp Community Service---Its First Year

Scarcely a month after the United States of America entered the world war, the Secretary of War appointed the Commission on Training Camp Activities, immediately followed by the appointment of the Navy Department Commission by Secretary Daniels.

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To Joseph Lee, a member of the Commission and President of the Playground and Recreation Association of America, was delegated the task of "stimulating and aiding communities in the neighborhood of training camps to develop and organize their social and recreation resources in such a way as to be of the greatest possible value to the officers and soldiers in the camps." Nobody knew just how this could be done but the Association utilized the machinery and equipment it possessed to make the start. How that start developed, how new ideas and developments came from everywhere to be melted down into win-the-war material is a story as wonderful and thrilling as the pioneer building of the great west. Nights and days of arduous service on the part of many patriots have developed this new method of upbuilding the morale of an army by extending the atmosphere of home across a continent. Approximately three hundred communities have been organized by the two hundred seventy-four workers sent out. The report of the first year can but indicate the various channels through which these organizers have worked to help every community in the vicinity of a training camp to do its bit in the great adventure in friendliness.

### **Linking Up Camp and Community**

One of the earliest activities of the War Camp Community Service was the taking of a census for the purpose of linking up the camp and the community. The taking of this census was made possible through the courtesy of the commanding officers. In some cases the taking of a separate census by the War Camp Community Service was made unnecessary by the personnel officer's tendering the use of his records. The cards filled out by the men indicated their church, fraternity, college, professional and trade affiliations and made it possible to put them in touch with the groups in the cities with which their former interests would naturally tie them up. The cards also disclosed a man's favorite form of recreation or hobby and with this knowledge the local committees were better able to plan their programs. The information on the cards made it possible for the churches to extend personal invitations to their members, for lodges, clubs and fraternal orders to entertain their brothers in camp, and gave a personal touch to all the work.

With the present greatly increased movements of troops it is impossible to continue this form of census which was of great use where the men were stationed in a place for a fairly long period of time. But the last few months have shown the development of



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another kind of census that is being used extensively in all the cities making it. In St. Paul, Minn., a reference card file has been prepared wherein are registered all local organizations, churches, fraternal organizations, benevolent and civic clubs which may be called on for service. A file is also being prepared of people who are able to render services in the way of entertainment such as musicians, dramatic readers and actors. Washington, D. C., likewise has a census of all amateur and professional talent available in the district for service in providing entertainments for the soldiers. A card index has been made, showing the name and address of each performer, when and how often he is available, and what he can do. Rehearsals are held daily of those volunteering, and only those who come up to a fair standard of excellence are accepted. The Federation of Women's Clubs in Washington is making a census of all homes available for the entertainment of government civilian employees, soldiers and sailors.

**Buildings and Roads Have Been Provided** Early in the year many of the cities were unwilling to appropriate money for the installation of drinking fountains and comfort stations but as the need grew it was recognized and the cities responded generously. Additional benches in the parks and along the sidewalks have been provided for the men who have but little to do when they come to town but watch the passing crowds. Little Rock, Ark., has increased the attractiveness of a park by erecting a bandstand. And Belleville, Ill., has met a crying need by undertaking the construction of a good permanent road between the camp and the city. Hattiesburg, Miss., and Macon, Ga., have each built a much-needed city auditorium. Several cities have added swimming pools to their recreation facilities and two have built athletic stadiums. Such equipment, made necessary by the presence of great numbers of soldiers and their guests will remain valuable additions to the cities' facilities for community life long after the military necessity has vanished.

**Living Accommodations** A rooming and boarding house bureau almost invariably forms a part of the service rendered men in uniform, their friends and relatives by the War Camp Community Service, as there is no more urgent problem than that arising from inadequate sleeping and eating accommodations for the thousands of people who visit the camp cities. The problem is especially acute in the small communities near the large cantonments where there are practically no hotels

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and few eating places. In an effort to meet the needs, in practically all the cities, an Accommodations Committee has been organized as a sub-division of the main Board. The listing of rooms—the first essential—is done in several ways. Where the community is small in population and available rooms are scarce, appeals have been made to the public to open their houses as a patriotic duty. The request for rooms has been made by ministers from their pulpits and through the newspapers. In many cases coupons have been inserted in the papers so that the people desiring to list rooms might easily do so by filling out the blanks and sending them in to the bureau. In some cities thorough house-to-house canvasses have been made. In all cases the rooms are investigated before being listed. The filing of the rooms on the list is done in several ways—according to accessibility and price. In Junction City the rooms are being classified according to the character of the accommodations, in order that the more desirable rooms may be filled first. Persons to whom rooms are recommended are asked to report as to whether they take the rooms or not, and the people letting rooms are usually ready to report when their rooms are vacant. This process of checking up is carefully maintained in order that the work of the bureau may be of the most value. San Antonio reports five specific things accomplished by its Housing and Information Board.

1. Erection of a central information and housing bureau in the most central part of the city
2. A paid housing clerk in charge of the work—approximately 30 people a day accommodated
3. A paid investigator and information clerk—approximately 50 people a day directed
4. An employment bureau established in connection with this department because of evident need
5. Protection—both financial and moral—afforded in information rendered, accommodations recommended; employment obtained

Large and important as is the work of providing living accommodations for those coming to the camp city it is equalled in importance by the work of providing sleeping quarters for the men themselves when they have over-night passes. Many of the camp cities are too small to accommodate the men in large numbers. In other cases the hotel charges are higher than the average

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enlisted man can afford to pay and the cheaper houses are undesirable. To meet this latter condition it has become customary in many of the larger cities to supply sleeping and breakfast accommodations for men in uniform at a nominal charge of usually twenty-five cents to fifty cents. This work is carried on by the Service Clubs established by the War Camp Community Service, the Y. M. C. A., Y. M. H. A., Masons, Knights of Columbus, and some of the churches which have placed cots in their social rooms. At Cape May, N. J., the War Camp Community Service has rented an entire hotel to be used as a lodging house for men in uniform. In New York City the W. C. C. S. took over a hotel and operates it as a club for men in uniform. It has sleeping accommodations for about 875. At the week-ends the building is used to the limit of its capacity and it is always well patronized. During the month of June 17,727 men used the sleeping accommodations. A charge of twenty-five cents a night is made. Washington, D. C., has several Soldiers' and Sailors' Sleeping Clubs. These are places where men in uniform may find a night's lodging with breakfast whenever they want it for the sum of fifty cents. Pajamas, clean linen, two blankets, a mattress and spring cot is the standard equipment.

The eating house problem is closely allied to the rooming house problem but does not appear to be so serious. Many cities have relieved the congestion by opening additional restaurants and still more have established canteens in connection with the Service Clubs. Suppers on Saturday and Sunday nights, when the largest numbers of men are in town, are also served at many of the churches. At Ayer, Mass., the Girl Scouts have undertaken a new phase of service. They prepare home-cooked food and sell it in small portions to the soldiers' and officers' wives and others who are doing "light housekeeping." The W. C. C. S. in Washington operates portable canteens which serve the soldiers, sailors and marines and also government employees. They consist of motor trucks which go about from place to place in the city, where ever there are crowds of men in uniform. Food is served in the fashion of the lunch wagon. The fact that they can be moved from one place to another according to the hour and the demand is of great advantage in solving the food problem in the over-crowded capital.

The question of transportation between the camp and the city is second in importance only to the rooming house problem.

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Relatively few of the camps have trolley service and consequently jitney fares are high, while the train schedules are not adequate. The War Camp Community Service is working to alleviate this. In Dallas, Texas, free transportation has been secured on Saturday afternoons through the services of the Automobile Club. At Deming, N. M., a motor line of seven and five passenger cars has been started between Deming and El Paso. A line of automobile trucks seating about fifty has been instituted between Camp Cody and Deming. The fare is ten cents each way. The War Camp Community Service has been instrumental in perfecting arrangements with the military authorities for this special transportation. In many instances this service has helped to reduce jitney fare to camp from twenty-five cents to ten cents. A Service Car Association has also been formed in Deming which will include all jitneys and service cars. It will work toward bettering conditions of the roads in and around town. Several cities have found it practical to build or extend trolley lines to the camp. The American Automobile Association provides a volunteer service to accommodate relatives of men at Camp Upton.

### **A Guide to Strangers**

The information bureau probably plays a larger part in the service rendered by the War Camp Community Service than any other single agency because it touches all other agencies and becomes contributory to their successes. It serves the initial needs of soldier and citizen and affords comfort and allays anxiety. The information bureau serves in the important capacity of a rooming-house bureau in most cities as well as in its usual capacity of information dispenser regarding city facilities, car lines, points of historical interest, location of lodges, and all the points which are so essential for the stranger to know. In many of the cities the information bureau is located at the offices of the War Camp Community Service or at the railroad station, and in addition some of the larger cities have one located in some conspicuous part of the business district.

Another phase of the work of the information department is that of printed information, including bulletins, placards, handbills and newspaper publicity. Practically all of the camp cities issue weekly bulletins which are posted at the camp announcing attractions and entertainments and where they can be found. A number have also published and distributed hand-book guides to the city and all local points of interest. Huge banners swung

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across the street announce the location of the War Camp Community Service and placards posted in prominent places direct the soldier to the information bureau and service clubs. Handbills or small cards distributed to the men arriving on trains perform the same service. Boy Scouts in Chillicothe, Ohio, receive their highest points for assistance at the information bureau and serving as guides to strangers on Saturdays. Atlanta, Ga., has a novel plan for giving information. Every Saturday and Sunday each member of the Atlanta Real Estate Board wears a conspicuous button, two inches in diameter reading "Atlanta Real Estate Board—I live here—ASK ME." In Tacoma a series of lantern slides displayed at the Liberty Theatre advertise the Soldiers' Club to all men in camp. The San Francisco information bureau has a very business-like information sheet, on which the inquirer writes his question, a space being provided for the answer, and also for his name and address to which in case the answer cannot be determined at once, it will be sent. In Buffalo, posters were printed to put on the wind-shields of cars which read, "Soldiers and Sailors, have a lift as far I go." The response to this appeal, made through the newspapers, was most satisfactory. Requests even came from nearby towns for these posters. The information booth at the City Hall Plaza in Philadelphia had a unique expression of appreciation of its services. Knowing that some French seamen were to be sent to America and very likely to Philadelphia, some of our departed seamen (who had been stationed there) directed their French friends to the City Hall Plaza Booth and told them to get acquainted with Mr. Basford, who would direct them to places of wholesome amusement. These French seamen did call on Mr. Basford and he was very much pleased to know that our boys "over there" still appreciated the services that the Philadelphia Committee was able to render them. Much information of interest to the men is published by the newspapers, from train schedules to church suppers, and the success of many entertainments is due to the good advertising given by the papers. Ayer, Mass., reports that since the publication of its weekly bulletin attendance at out-of-camp activities has greatly increased and in some cases has been more than doubled.

**What Would the  
Fellows Do with-  
out These Clubs**

The supplying of information was only one of the first steps in W. C. C. S. and the provision of material comforts led naturally to the provision of clubs. The work of the War Camp Community Service



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in establishing clubs which are exclusively for the use of the men is one of the most widely known and best patronized phases of the program. Everyone recognizes the need for some place which the men can make their headquarters when they are in town, and as most of them are total strangers there is nothing for them to do but visit a restaurant, a movie show, or hang around the street corners. No matter how cordially they may be invited, into clubs and homes they do not like always to be beholden to others for favors. The establishment of clubs that should be specially for them met that difficulty and provided a place where they might feel entirely at home. The clubs supply all kinds of facilities from writing paper to ladies who will sew on buttons and mend clothing. They are fitted with reading, writing and lounging rooms; shower baths and swimming pools; sleeping dormitories and ball-rooms; barber shops and boot-blackening stands; cafeterias and stages for dramatics; in fact everything that the men could wish and the War Camp Community Service afford. In addition to all this material equipment the War Camp Community Service supplies the human touch in the presence of men of the city who will smoke with the men in uniform, mothers who will chat with them and girls who will play games and sing and dance with them. The existence of the clubs has been made possible by local campaigns, the generosity of Rotary or commercial clubs, women's organizations and fraternal orders. The management of the clubs is usually turned over to the War Camp Community Service, though occasionally the institutions maintaining them operate them, having a paid secretary in charge and a committee of volunteer workers. In some cities the men themselves share in the management of the club, the commanding officers appointing certain ones, or the men electing certain of their fellows to serve on the governing board. Spartanburg, S. C., operates its club in this way. The cities using this plan report that the men show an increased pride in the club and have a greater feeling of proprietorship in it.

There are hundreds of these clubs, all of which deserve special mention for their attractiveness and splendid facilities. The Soldiers' and Sailors' Club of Seattle is perhaps one of the most complete. The club occupies an entire seven-story building. On the first floor, besides executive offices, are the shower and steam baths, and the swimming tank. Any soldier or sailor wanting to swim or take a bath is given a bath towel free of charge. On the second floor are eight pool and billiard tables (for the use



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of which the men are charged two and one-half cents a game), together with a card and game room in which there are facilities for writing letters. On this floor there is also a boxing room and a medical department under the supervision of the Chief Medical Officer at Fort Lawton. This medical department occupies two rooms, and two men are detailed there at all times of the day and night. The large reception and lounging rooms are on the third floor, and splendidly equipped with easy chairs, sofas and writing desks. Opening off of these social rooms is a large gymnasium, where dances, smokers, and entertainments are held. On the fourth floor, there is a large dormitory which will accommodate about eighty men. The other floors, with the exception of the top one are also used as bed-rooms. On the top floor, the National League for Women's Service has an office, and reception rooms where women may meet their soldier and sailor friends. A cafeteria and dining-room have also been installed.

The Coddington Point Naval Club at Newport, R. I., was one of the first of the clubs to be opened and is of particular interest, being situated on a peninsula, in the heart of a grove, and connected with the island naval training station by a bridge built by the men themselves under government direction. The house itself is a large one of fifty rooms, surrounded by extensive grounds. The one hundred and seventy-five feet porch is generously furnished with arm-chairs and a canteen supplies the wants of the hungry or thirsty sailor. The grounds have been laid out for baseball, football and other field sports. The grove is lighted with electricity and hammocks are supplied. A sylvan theatre made by the erection of a stage in a natural amphitheatre is the scene of many entertainments and vaudeville shows, the programs being provided by the men themselves. This club with its many diversions satisfies much of the leisure time of the naval reserves and apprentices at the Newport Naval Station.

Chicago's newest service club located on Washington Street occupies a four-story building, and is connected by covered ways with a restaurant and a ball-room. On the main floor are located the lounging-room, office, ladies' reception and dining-rooms. In the basement are lockers and smoking rooms. The second floor is entirely taken up with a large open room for entertainments. The third floor accommodates reading, writing and game rooms, a cigar counter and soda fountain, while on the fourth floor are found an exercise room, showers, lockers and a barber shop.

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East St. Louis boasts a club wherein everything that has been done for the comfort of the soldiers has been donated by organized labor. The painting of the club rooms was done by the Painters' Union; the entire building was repapered by the Paperhangers' Union; the plumbing was done by the Plumbers' Union; and the furniture and equipment were donated by other organizations. Memphis likewise is proud of its club in which everything was given, the cost of the equipment of the club to the War Camp Community Service being only \$7.50.

The Corpus Christi, Texas, Soldiers' Seashore Club is unique in being built out over the Gulf at the end of a long pier where even in the hottest weather there is always a breeze.

The churches have shown their eagerness to help in the War Camp Community Service in many ways, not the least being the tendering of the use of their buildings as clubs. Nine of the churches in Chillicothe, Ohio, provide reading and club rooms for soldiers as do seven of the down town churches in Charlotte, N. C. One of the churches in New London, Conn., made its newly completed plant, built at a cost of \$90,000, available for the use of the soldiers. It contains three large rooms, a number of smaller ones, a gymnasium and kitchen. The Christian Federation House at Ayer, Mass., was presented by the war council boards of the various church denominations for use as a club for the Camp Devens men.

The men enjoy these clubs and often crowd them to the limit of their capacity. The Tacoma representative of the War Camp Community Service reports that on Saturday, the first day the club was open, "the men began coming early and kept coming all day. Those who came, many of them, would go out and bring in others. By six o'clock the 100 beds now installed were rented and until one a. m. we were sending men out to other places to sleep. At two a. m. I went down by the big fireplace and found twenty men listening eagerly to the stories of a returned Canadian soldier."

The presence of colored troops in some of the cantonments has complicated the problems of the neighboring cities. The establishment of clubs specially for them has been the largest factor in its solution. Des Moines was one of the pioneers in work for colored soldiers and is becoming increasingly well known for its splendid work for the negro troops at Camp Dodge. What is one of the first and finest of Army Clubs for colored soldiers

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was opened in December in a conveniently located school building with a negro secretary in charge. Besides a music room, library and auditorium for the men, there are special club rooms for the officers and a pool room and canteen are operated by concessions the receipts from which are turned into a music fund, to pay for the band concerts held there every Sunday afternoon and one evening during the week. Immediately upon its opening all activities for the colored men concentrated in the club. Often 1000 men attended the Sunday concerts and the Saturday night dances, and entertainments sponsored by a committee of responsible negro women are very popular. Special parties are frequent affairs and one emergency occasion the club was able on very short notice to mobilize forces to feed 400 soldiers. What is true of Des Moines is true also of other cities near which there are colored troops. Battle Creek, Mich., has an especially attractive club for the colored men, with an excellent restaurant service. Army City, Kansas; Chillicothe, Ohio; Little Rock, Ark.; Louisville, Ky.; Washington, D. C.; Tacoma, Wash., are among the cities having clubs specially conducted for colored soldiers.

While the cities expend most of their efforts on providing clubs and entertainment for the enlisted men, a few of the cities have seen the need for clubs for the officers. Spartanburg, S. C.; Alexandria, La.; Seattle, Wash.; Portland, Ore.; Palo Alto, Cal.; Washington, D. C.; Hoboken, N. J.; New York City, have found that the officers greatly appreciate and continually use the clubs provided for them. Practically all of the cities extend membership to the officers in the various town and country clubs free or at a reduced monthly rate.

In some of the communities near the training camps it has been found desirable to maintain community clubs where the enlisted men may mingle with the town-people, rather than strictly Army-Navy service clubs. Among the first and most notable of these is the Community Club at Junction City, Kansas. Early last fall the citizens of Junction City, realizing that something must be done for the comfort and convenience of the troops stationed at Fort Riley, at the urgent solicitation of the local War Camp Community Service representative subscribed about \$9,000 to the work and a temporary building 50 x 140 was erected, designed as a place where the boys from the camp and the citizens of the town could gather. It was even a greater success than was anticipated. During the first few weeks the attendance was

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fifteen hundred a day during the week and on Saturdays fully four thousand took advantage of its facilities. Everything is done to make the place informal and inviting and there are no "don't" signs anywhere. The card tables, checkers and chess games are in constant demand, and the three ten foot writing tables provided with special writing paper are much used, but the really important thing about the place has proved to be that there the soldiers can get away from the purely military environment and meet "folks who look like home folks." The men and women of the city patronize the building and the officers' wives and relatives of the men make it their meeting place. Most of the social activities of Junction City for the soldiers center in the Community House and there are general social evenings, programs, dances, concerts and sings.

Chillicothe also has a community club as do Kansas City, Mo.; Manhattan, Kans.; Leavenworth, Greenville and San Antonio. The newest soldiers' club in Indianapolis is conducted on the lines of a Community Club, and Charlotte, N. C. and Newport are each planning to build one.

A very important part of the work of the clubs is that of providing sleeping quarters for the men at reasonable rates. Many of the towns are too small to accommodate the large numbers who are often there and in others the men cannot afford to pay the price asked by a respectable hotel. The service clubs, therefore, fill the want by supplying cots, making dormitories of the upper stories of the clubs. Here a bed may be obtained for from twenty-five to fifty cents a night. A canteen service is important for the same reasons. A lunch counter or cafeteria is an essential part of the club equipment. Occasionally a concession is let for the canteen but more often it is managed by the women's committee of the War Camp Community Service or the National League for Women's Service. Much of the food and service is donated and the canteens serve excellent meals at very low prices; frequently at cost. The canteen in the Soldiers' Club at Atlantic City has gained splendid support from the hotels, which take turns doing the laundry work free of charge and many have promised donations of silverware, food and pastry of all kinds. Three have given \$100 apiece to buy delicacies for the Canteen on week-ends. From Washington, D. C., comes the report that one man permanently stationed there said that with the money he could

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save by eating at the United States Service Club Canteen he had found the way clear to buy another Liberty Bond.

A man may not be able to take his home relations with him when he goes to one of the training camps but he is able to find the same fraternal interests with which he was affiliated at home and they are anxious to extend the hand of good-fellowship to him.

### **The Fraternal Hand-clasp**

The activities of the fraternal organizations hold a large place in the work of the cantonment city. In general they are divided in two classes—opening club rooms for service clubs to all men in uniform, and providing entertainment for soldier members and their friends in the lodge rooms. A number of the fraternal organizations have opened special club rooms for the soldiers and others have turned their own buildings into service clubs. The Elks' Lodge of Miami, Fla., is maintained as a regular club for men in uniform. A recreation hall at Fort St. Philip was erected in one day by the Elks of New Orleans. The idea for this hall was initiated by the War Camp Community Service in New Orleans and the Elks turned it over to them after its completion. The Masons and Knights of Columbus are also active in providing club accommodations for the men. Occasionally the management of the fraternal soldiers' club rooms is turned over to the War Camp Community Service, in the smaller places, but in the majority of cases they are administered by the organizations promoting them, who frequently maintain paid secretaries specially for this work. Everywhere the lodge rooms have been opened for the use of soldier members and frequently for any man in uniform. Country, athletic and other private clubs extend membership by reducing the fee, or free of charge, to officers and often to enlisted men. The boat club of Richmond provides facilities for fifty men at a time on Saturday and Sunday and allows the use of boats, launches and swimming facilities. In San Antonio the fraternal organizations offer special membership rates to soldiers wishing to join. College fraternities or alumni associations in Alexandria and Deming as well as in other cities have been successful in drawing their members together and providing them with entertainment. Masons, Elks, Odd Fellows, Woodsmen, Rotarians, Knights of Columbus, Knights of Pythias and many other organizations welcome the men with a practical demonstration of the principles of brotherhood for which they stand. They provide every imaginable kind of entertainment in-



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cluding receptions, banquets, open house, smokers, picnics and dances, which seem of all forms of entertainment the most popular. In Hattiesburg, Miss., the fraternal organizations joined in a fraternal community picnic on the Fourth of July. The Knights of Columbus in Macon, Ga., serve Saturday night suppers to the men at cost. The Dramatic League of New Orleans invited soldiers and sailors to attend one of its performances. At Douglas, Ariz., the girls of the Patriotic League are entertaining groups of soldiers during the summer at picnics. In San Diego the Federation of State Societies is meeting with great success in drawing together men from the same states. A local club in Kalamazoo sends a thousand copies of one of the daily papers to camp every afternoon. Thirty-six hundred soldiers were entertained at the various clubs and lodges after the Municipal Christmas Tree celebration in St. Louis. Several of the lodges provide temporary sleeping facilities and one runs a Saturday and Sunday canteen. Banners and bulletins advertise the location of the lodges and announce special meetings. In Columbia, S. C., the weekly War Camp Community Service bulletins include notices of various lodge meetings. In these and a hundred other ways are the fraternal organizations living up to their name and performing services of inestimable value.

### **The Church Welcome**

The churches have been very eager to do their part in making the life of the soldiers pleasanter not only by furnishing clubs for them but by developing their activities along many lines. Foremost in their efforts have been their plans for making the church services attractive to the soldiers. Camp pastors sent out by the various denominations in many cities have been helpful in forming the link between the camp and the church in town. Members of some of the congregations take their cars to the camp and bring the men to church, or meet them at the station and conduct them to the church of their choice. It is not uncommon to find the church choir composed of soldiers or even to see a man in uniform in the pulpit. Several churches have accommodated their morning services to the hour that is most convenient for the men to attend. Some of the Catholic churches serve breakfast to the men attending early mass. Several of the churches in Miami, Fla., send motor busses to the camp gates to get the men. The success of the war program of the churches in Washington is attested by the fact that there is a larger percentage of church goers in the



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camps in the vicinity of Washington than there is in the civilian community. This result is accounted for by the fact that the churches of Washington have been organized for soldier service in a large way.

The churches do even more to provide for the time of the soldiers on Sunday afternoons and many of them attract large crowds to their evening services. In Manhattan, Kans., the six churches combine to give a program followed by a supper. This summer they have made a new departure that has proved very successful. Bleachers were erected around an open grassy space in the City Park, a speaker's stand and a truck with a piano being brought up at the base of the oval. Following a program the churches unite in an evening service after which the citizens present open up basket lunches on the grass and gather soldiers around them in family groups for the picnic supper.

One of the Des Moines churches provides a social hour at five o'clock on Sundays. Soldiers drop in and become acquainted with members of the church. At six supper is provided free to the soldiers, at which they are not isolated at tables by themselves but are mixed in with people of the church. Following the supper, the young people's society has its regular meeting.

Experience has shown that refreshments and programs are not the drawing cards at these entertainments so much as the opportunity of talking with people, especially girls and women.

Many of the churches provide a light lunch on Sunday evenings preceding the evening service and others hold an informal reception after it in the social rooms, frequently serving refreshments.

The rector of one of the Atlanta churches sends an interesting report of the Sunday afternoon and evening program followed by his church. "The accessibility of the All Saints Church to the Camp and Aviation School suggested the possibility of making the church's Sunday school rooms of use to the soldiers as a club room on Sunday afternoons and evenings. The plan was suggested by the rector to the chairman of the Women's Guild and met with their enthusiastic approval. It was determined to keep open house every Sunday afternoon and evening, providing facilities and material for reading and writing, and serving a simple supper from five-thirty to seven. The Women's Guild is divided into twelve chapters of approximately fifteen members in charge of a chairman appointed annually. Each chapter will-

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ingly undertook to act as hostess on a Sunday. The members of the chapter decide on the menu, which has consisted as a rule of potato salad, chipped ham, rolls, pies or cakes, pickles and hot coffee. A liberal supply of cigarettes is also provided. The attendance varies from 100 to 300. The necessary funds are secured by assessing each member of the chapter on a pro rata basis and there is no difficulty in securing contributions from men in the congregation who have no wife, sister or daughter in the Guild. The chapter in charge not only supplies and serves the supper but some members are on hand at three o'clock to welcome any soldiers who drop in and they see to it that there are a number of married women and young girls on hand throughout the evening to assist in the entertaining. No set form of entertainment is attempted. On the first evening two pianists were present, but it proved a useless provision as there are always some soldiers who want to play and who play well. Usually the piano in each room is in use and seldom is there a pause in the singing in which everybody joins and which is one of the most delightful features of the affairs. So many of the soldiers return again and again that we feel sure that they must find some enjoyment in these informal occasions and it is very certain that their hosts do. Women and men seem to find a genuine joy in making the soldiers feel at home. Many of them are on hand every Sunday and more than likely some staid business man may be seen with dish towel in hand washing plates and cups and saucers when the rush is too great for the colored sexton to adequately handle the situation. Indeed it may be truly said that never has anything stirred up such general and enthusiastic interest among the members of the congregation. Its influence is felt in all other activities of the parish. While no specific effort is made to induce the men to attend the church services, nevertheless a fair percentage do attend and on the Sunday just past the color tone of the entire congregation was decidedly khaki."

During the week the churches provide many entertainments for the men. As before mentioned a large number of them have turned their social rooms or parish houses into reading and club rooms for the soldiers. These rooms are the scene of many popular parties and entertainments. The Presbyterian Church in Mt. Holly, N. J., gives very successful socials. They are announced from the pulpit on the preceding Sunday and old and young are urged to be present. A committee is in charge of the arrange-

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ments which in the main include provision of light refreshments and a rather informal program of songs, games and the like. The boys on entering are given little slips of paper on which to write their names. This slip is pinned on the uniform and one of the committee introduces the new arrival who is made to feel very much at home. After chatting for a little he is invited to join one of the games and he usually is delighted to take part—in fact he needs only half an invitation—in such games as *Going to Jerusalem*, *Drop the Handkerchief* and other children's games. The Virginia reel is used also and the church people enter with a will with the soldiers. So attractive are these socials to the boys that though there is a public dance going on down town they prefer to stay at the church social, once there.

One church in Syracuse, N. Y., gave a Saturday afternoon automobile excursion to Oneida Lake, on which 100 soldiers and the Twenty-third Regiment Band went as guests of the church. Dinner was served at a hotel at the lake and the afternoon spent at baseball and other sports.

Church suppers are an important factor in the program of the churches and fill a great need—that of serving a good meal at a low cost. Three churches in Chattanooga serve Saturday night cafeteria suppers. Hattiesburg, Miss., solved a real difficulty with its Saturday night church suppers as the restaurant facilities were entirely inadequate to accommodate the number of men coming to town. In Battle Creek the Congregational church serves a supper to the boys on Wednesday nights for fifty cents, providing free smokes and a dance at which the men meet the best people of the city.

Many of the churches carry on individual activities that cannot be classed under any general head. In Manhattan, Kans., an additional Traveler's Aid worker is maintained by the Home Missionary Society of the Methodist Church. One church in Mount Clemens, Mich., chartered a moving picture theatre and gave a free performance for soldiers. A Community Church House was erected by the Federal Council of Churches of Deming at a cost of \$10,000. The Methodists in Fort Worth built a hotel near the base hospital for the use of relatives and friends of the soldiers. In Louisville, Ky., the Church Federation promotes a movement for the preparation of men who are to be summoned in the draft. It gives a course of three or four talks in schools in various parts of the city consisting of facts and

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information needed by the men preparing for camp. Each of the churches in Battle Creek has a special soldiers' secretary and donations of food supplies and money which are sent to them from organizations all over the State are amounting to thousands of dollars. St. Paul's Catholic Church in Spartanburg presented its club house just completed to the War Camp Community Service for use. Churches in several of the cities give courses in French and one gives a course in Spanish. Several churches have met housing emergencies in the city by putting cots in their social rooms for the use of the men.

### **The Home Touch**

It has been but a step from entertainment in the churches to entertainment in private homes which has been inaugurated largely through the efforts of the churches. The famous "Take a Soldier Home to Dinner" slogan was the first phase of this work and in every city the effort is made to see that all men attending church are invited home to dinner by members of the congregation. The first dinner forms the basis for further acquaintance and opens the way for extensive entertaining. In many cases acquaintanceships formed in this way have developed into real friendships and the man has been invited to consider the home as his own whenever he is in the city. Chattanooga is famous for this, as many families have "adopted" a boy and given him a latchkey that he may come and go as he pleases. Keeping open house is a popular form of entertainment, being informal and permitting the hostess to extend her hospitality to a larger number of men than would be possible otherwise. Many men are entertained over the weekends varying in numbers from one in the spare room of a neat little bungalow to thirty or more at some large country house.

The people are responding well to this form of service and from many cities comes the word, "there were more invitations than there were men who could accept." Leavenworth, Kansas, is forgetting its old prejudice against the regular army and getting the habit of filling up the empty seats in its automobiles with soldiers and taking them for an evening ride. The War Camp Community Service in St. Paul reports that invitations to private homes are being placed at the rate of 500 to 1000 for every Sunday, in addition to mid-week invitations. Indianapolis reports that the various Business Men's Bible Classes entertained over 1000 men in private homes during the month of May.

Various methods of conveying the invitations from the hosts

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to the men are used. Frequently a file is kept in the War Camp Community Service office containing the names, addresses, telephone numbers, of people who wish to entertain men at dinner or for the week-end. Men desiring to be entertained in homes report to the office and receive a card introducing them to one of these homes. In this way both the homes and the men are protected. For specific entertainments men are often picked by a chaplain or the army Y. M. C. A. One of the churches in Camden, N. J., invites men to socials at which they meet hostesses and are invited to spend the night at their homes, attend church the next day and enjoy the hospitality of the home. In Columbia, S. C., men attending Saturday night socials at the First Baptist Church receive invitations for Sunday dinner.

What is true of ordinary weekly entertainment is true in vastly greater degree at holiday times. At Thanksgiving and Christmas the cities outdid themselves to provide homes for the boys who were released from duty for the day but were unable to go home. Thanksgiving day 200 men from the Aviation Field at Rantoul, Ill., were entertained by farmers living in the vicinity who came to camp in automobiles and brought the men back to camp in the evening. At both Thanksgiving and Christmas the men who were entertained in private homes were numbered by the thousand in many cities.

The camp cities are not content to be represented entirely by their individual citizens in entertaining the soldiers but wish to show their official hospitality by community entertainments.

### **The Community** **—The Host**

These are largely in the form of holiday celebrations, which draw thousands of spectators.

A community Christmas tree occupied a prominent station in most cities and was the scene of Christmas festivities in which the singing of carols played a large part. In San Diego the program was opened by Mme. Schumann-Heink singing *The Star Spangled Banner* at the first note of which the tree was lighted. St. Louis had a community celebration in honor of the soldiers on December 29th. It was staged in front of the Municipal Christmas Tree and consisted of carols, patriotic songs and a pageant entitled *The Nativity*. The street was closed for a block and colored lights were strung on either side directly over a long row of Christmas trees, between which were draped the Allied flags. At one corner of the square, was placed a very large beautifully lighted and decorated Christmas tree. After the



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celebration at the tree the men were taken to the various clubs for further entertainment. Portsmouth conducted a Christmas celebration for the men at the Naval Hospital to which the entire community contributed. A tree was placed in the recreation room of the hospital and a program of carols and speeches was given, followed by the distribution of fruit and cigarettes to the men able to be present. After a social hour a stocking of bright colored material filled with fruit, candy, nuts, chewing gum, tobacco and a game was given to each man in the hospital. All Portsmouth had contributed time, money or articles for the Christmas stockings and the men were very appreciative. Deming became famous for its New Year's banquet at which 10,000 men were seated at a table a mile and a quarter long. At intervals along the table signs were posted bearing the State names and colors. Boys from Minnesota volunteered their help in assisting to arrange the eatables. Truckloads of soft drinks, cases of fruit and thousands of pies and cakes covered the board. After the program and the reading of the greetings of the Governor and Adjutant General of Minnesota the boys poured in by thousands to find their places under the banner of their home States—Minnesota, South Dakota, Nebraska and Iowa. The banquet was made possible by contributions of dimes from people all over the country and many of the good things were cooked by "Mother" and sent all the way to Deming. Washington's Birthday was celebrated with community programs in many cities, and athletic carnivals were the order of the day on July Fourth. Pensacola featured an aquatic meet on Independence Day and Petersburg was treated to a real Wild West Show by the men at Camp Lee.

"Hospitality Week" was featured by several cities to welcome the men in uniform to the camp community. Dayton gives regular community dances and Battle Creek gave a community farewell reception to four companies that were leaving for Texas. Norfolk has formed a plan for entertaining Colonial troops passing through the city. Committees of the Home Guard have been asked to cooperate so that on six hours' notice the armory may be secured, with the help of the company which ordinarily uses the armory on that night as well as the cooperation of the committee of hostesses, in giving a reception and dance to these troops.

One other feature of the entertainment program that may be looked on as community work is that of sight-seeing auto trips. Washington has had probably the largest celebration of this kind.



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There were in the parade 1000 cars—all pleasure cars volunteered for the occasion by the automobile owners of the city, who followed the lead of the President, the British Ambassador and other prominent residents of the nation's capital in lending to the War Camp Community Service their cars. It was estimated that about 7,000 men of the Army, Navy and Marine Corps were driven over the most beautiful roads of the District and shown the public buildings and other points of interest. The military officials were enthusiastic about the trip, having been attracted by the slogan, "Show the defenders of the nation the capital of the country for which they are to fight."

Churches, fraternal organizations, individuals and communities have united in the effort to provide hospitality for the men in uniform and to forge a bond of good feeling between the camp and the community in making the men a part of the life of the city. Social entertainments of every kind form the medium of exchange for this hospitality and the basis for acquaintanceships between the men in uniform and the townspeople. Dances, picnics, receptions, concerts, community sings, church suppers, automobile rides, dramatics, athletic tournaments and holiday celebrations are but a few of the many activities which are promoting friendships and mutual respect so essential to the morale of our Army and Navy.

### **Dancing Ever Popular**

One form of entertainment seems to be a source of never-failing enjoyment and reaches the largest number of men. Dancing is in great demand, from the few informal moments after a program or a small group gathered around a piano, to the large and brilliant affairs known as military balls. The clubs which cater to men in uniform all report a larger attendance on dance nights than on any other and the number of them which are held weekly attest to their popularity. Most cities seem to have at least three dances a week scheduled—usually two for enlisted men and one for officers. San Francisco has seven. These regular dances do not include special affairs given by various organizations, private dancing parties, or the ones arranged by military companies. In general the dances are small, the regular ones accommodating about 200 couples and the special affairs from 25 to 200 couples. The consensus of opinion is that these smaller dances are more successful and they are advocated by the W. C. C. S. The smaller dance usually gives a pleasanter time to all present and is more

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easily supervised, the men being invited in groups of company formation or personally selected by the chaplain, or an officer, and the girls receiving personal invitations. Yet a few of the cities continue to give very large balls. Occasionally the San Francisco dances include a thousand guests, but can hardly be called public dances as they are all strictly invitational affairs. Norfolk gives large dances regularly to about 3000 and succeeds in regulating them by requiring the girls who attend to present their invitations which must be signed by their sponsors, who are chaperons at the dance.

Any place where the soldiers gather is the place for a dance. This of course includes the soldiers' clubs, which, in most of the cities, have at least one dance a week in their large rooms. Usually they are under the auspices of the W. C. C. S. and no admission, or a very small one, is charged. The members of the local committee of the W. C. C. S. in a few cities are opposed to having the Board sanction dances by promoting them but do not object to having other organizations manage dances to be given in the soldiers' clubs. This is frequently done even when the W. C. C. S. assumes direct control. In such cases the National League for Women's Service, the D. A. R., or some local organization plans and carries through the dance. It is quite customary now for the chaperons and girls to be supplied through the W. C. C. S., not only for dances in the soldiers' clubs but for many of the others given by fraternal and by military organizations. The fraternal societies are active in entertaining the men and have found that dancing is the most appealing form of recreation. The Masons, Elks, Knights of Columbus and other organizations cooperate with the W. C. C. S. in arranging a dance schedule. The Masonic dances in Baltimore are excellently conducted. Every girl attending must present a ticket bearing her name and the name of the Mason vouching for her. No soldier is allowed to take a girl home. A few of the churches have dances for soldiers in their parish houses. Private clubs, town and country clubs, golf clubs, provide dances for the officers, though in some of the camp cities it is not uncommon to see officers at an enlisted men's dance. This is dependent on the attitude of the commanding officer toward mingling of officers and privates and seems to be more common in the western cities. The third class is that of dances arranged by the men of various companies, battalions or other military units which are given either in

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the city or at the camp. Almost invariably these are charming affairs as the men take a special interest in decorating, planning extra features and in every way making the dance a success. They are well chaperoned and the girls attending are of a high class. A report from Fort Worth says, "These military dances are vivid reflections of the patriotism of the American women. Mothers willingly act as chaperons; dozens of them may be seen sitting through the entire evening in order that the men may spend a pleasant evening. The girls first pledged themselves to attend the dances as a patriotic duty, then it became a pledge of faithfulness, of loyalty, and a desire to make the soldiers happy. And now the dances are one common pleasure enjoyed by the girls quite as much as by the military men." In Montgomery, Ala., when a company wishes to give a dance the Women's Central Committee of the W. C. C. S. always assists. Ten members of the chaperon committee are asked to secure ten girls. The girls gather at their chaperon's home where the soldiers meet them and escort them to the dance. The girls return home with the chaperons, who are the finest women of the city. Dances at the camps are a rather new departure but are conducted in much the same way as the ones in town. Usually the girls are personally invited by the chaperons and taken to and from the dance by them.

At Nogales, Arizona, the camp dances are sponsored by officers' wives. In La Jolla and San Diego charming outdoor dances are given on several of the tennis courts which are specially finished to permit of dancing. Several cities conduct classes for the men who wish to learn to dance. These are of great value in standardizing the form of dancing. Commercial dance halls, which will be discussed further in another place, exist in many cities but in most cases do not compete with the more attractive private dances conducted under other auspices. A report from Ayer, Mass., says, "So many men are signing for dances in the Dance Registry at the Ayer Soldiers' Club that it is becoming difficult to send invitations to all. One man stated that the chief reason why the men greatly prefer attending one of our dances is the certainty that there will be absolutely no promiscuous dancing. He said that while a man might occasionally attempt to 'put something over,' in his heart he appreciated the fact that we are trying to maintain high standards and enjoys the dances all the more for that reason. Certainly no invitations are more eagerly sought for than the invitations to dances held in the Ayer Soldiers' Club."

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In most cases the dances are free to enlisted men, those at the soldiers' clubs, fraternal lodge rooms and small private dances being purely social affairs. Of course there are frequent benefit dances for the Red Cross or some other philanthropy and the men themselves occasionally raise funds for athletic equipment or for the mess fund by admission charged at their dances. Usually the organization promoting the dance donates the refreshments and the music is frequently furnished by a military band.

There is a real problem connected with the operation of dances and many people have objected to them. But the desire to dance is universal and cannot be stamped out by the refusal of the better class of people to countenance it. In one city where the ministers seriously objected the War Camp Community Service representative showed them that dancing is an established institution, that it is demanded by the youth of both sexes, and that it lies with the thinking people to determine whether it shall be conducted upon the highest possible plane, or whether they can justify themselves in remaining aloof from it and allowing it to degenerate for want of proper control. The ministers agreed to go and take their wives to the dances conducted for the soldiers. It is true that dances must be controlled and there are two ways—by law, which at best is a limited means and makes for self consciousness, and by public opinion, by which all things may be accomplished. The most effective means of regulation, as before said, is that of public opinion. Public opinion must give its approval to dancing and set the standard for it. The most effective way of doing this is through the persons attending the dance. It is therefore necessary to see that questionable characters are excluded and that the best type be urged to be present. It is absolutely essential that some way be devised for seeing that respectable and nice girls are present to serve as partners for the men. This way has been discovered in practically all of the cities, which have adopted the invitation system. The plan is essentially the same though differing in details in various cities. The San Francisco committee had to meet the problem of deciding whether the soldiers should be allowed to bring their own girls. A report says, "We do not allow this except under restrictions, viz.: he must make application or request before the affair—otherwise we would have no check on him and anyone undesirable might stop him on the street and ask him to take her in. Moreover our affairs are strictly invitational for both men and women and therefore adding

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an indefinite number of girls would be disruptive to the occasion and detrimental to the pleasure of the girls especially invited to the dances." In Columbia, S. C., girls are admitted only by tickets which have to be signed by their chaperon. Girls and chaperons are provided for dances by the War Camp Community Service. It is a general rule that girls under eighteen are not admitted. The women of Deming, N. M., are invited to attend the dances at Camp Cody and are required to register their names upon arrival. They are then given a number which admits them to the dance floor. These numbers are collected after the dance. Boston has issued a folder, *Dances, How to Conduct Them*, the recommendations of which have been adopted by 500 Boston girls as their standard of dancing. The Patriotic League and local girls' organizations are active in giving dances which are in every way successful. For small dances and private dances the men also must be vouched for, either by the Y. M. C. A., the chaplain or an army officer.

There can be no question of the desirability of having dancing as a part of the recreational program for the men, for what gives pleasure to the largest number raises the morale of the largest number. With the present system of regulation in force in all of the cities the undesirable factors are being eliminated and practically all criticism has disappeared.

### **Plays, Pageants and Players**

One can scarcely imagine the person who is not charmed with the scene across the footlights and certainly the man in uniform is no exception. Professional talent is always well patronized and the production of amateur theatricals has received a great impetus. The men like to see a good comedy and are not at all opposed to taking part themselves either in an impromptu affair arranged on the spur of the moment or in an elaborate production staged in the city's largest theatre. The local branches of the Drama League are doing excellent work in presenting clever plays for the men and in assisting them to put on their own productions. The Drama League in Minneapolis has charge of all entertainments put on at the camp.

No form of theatrical entertainment draws greater crowds than the minstrel shows and vaudeville programs given by the men themselves. The Dixie Division Greater Minstrels gave a performance in Macon that was highly creditable, the singing of the men being excellent, the vaudeville given by soldier profes-



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sionals, and the scenic and lighting effects most artistically and completely carried out.

The Camp Gordon minstrel show netted about \$1000 which is to be used for the Atlanta Rotary Soldiers' Club.

Pageants are being given more extensively than ever before and are attracting wide attention. Houston enthusiastically says that the three performances of *The Torchbearers* were the best things ever put on there. The Patriotic League in the various cities has been active in presenting pageants. New London has a plan for a series of masques that is unique. Ideal little outdoor theatres have been discovered in the great doorways, balconies, wide steps, abutting windows, raised lawns of the schools, churches and public buildings of the city. Masques are to be given in them to celebrate each feast day in the year—Thanksgiving, Christmas, New Year's. The masques are to be impressive but simple and brief, the purpose not being to provide an evening's entertainment, but to develop the spirit of the feast day and elevate the mood of the people in the same way as does the community Christmas tree.

### **Music and Community Singing**

Up to the time the United States went into the war we, as a nation, had done a good deal of talking about social service and infusing the community spirit, but with the majority of us it was scarcely more than the facile use of terms whose significance we did not understand. Our entrance into the war and the establishment of the War Camp Community Service have been instrumental in putting meaning into those terms and in developing the community spirit. The whole program of the War Camp Community Service makes for community effort of which community feeling is the product and probably no part of the program has done more to develop this spirit than that of music and singing. In addition to binding the community together it is doing more to create a feeling of unity between the men of the service and the civilian population than any other agency. The man next to you seems no stranger after you've both sung *Swanee River*, *Tipperary*, *Onward Christian Soldiers*, *The Long, Long Trail* and other nationwide favorites with him. For some reason singing together produces more of the "getting together" feeling than any other activity, perhaps that is why it is so strongly advocated by the War and Navy Department Commissions on Training Camp Activities at this time when the nation must be one. Special musical features



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and community singing are among the accomplishments of the War Camp Community Service in all the cantonment cities and are universally popular. Many of these cities up to the coming of the War Camp Community Service had thought of community singing only as an abstract idea so that it had to be initiated as something entirely new. Back in September, 1917, the music committee of the War Camp Community Service in Augusta, Ga., announced the first real attempt at community singing in the city. The first song fell flat—nobody would sing. But by the conclusion of the program the whole audience was taking part and went from the theatre whistling and humming. The next Sunday the theatre was packed at the opening and several hundred people had to be turned away. The War Camp Community Service representative in San Francisco at first thought it would be impossible to develop community singing there, but upon attending one of the municipal orchestra concerts concluded that it might be tried there. The concert was a good one and fairly well attended but there was "room for several thousand more" in the audience. So the program for the concert the next month was made to include singing by the audience and was very extensively advertised. When the representative arrived at eight-thirty he found every seat taken and chairs placed along the sides filled. He has since reported that the "work of the Music Committee in stirring up interest in community singing is perhaps the most important piece of work done in San Francisco." In most cities no period of education or development in community singing was necessary but once tried it was instantly successful.

Practically every city has at least one musical event a week on its program of activities. Sunday afternoon seems the most popular time to hold a community sing though in some cities Saturday or one of the other week nights is used. The program at these Sunday afternoon entertainments usually consists of instrumental music by a military band, several numbers of community singing and one or two special numbers—solos, readings or even amateur vaudeville. These feature numbers are often supplied by talent in the town but the audience—soldier and civilian—is never happier than when they are furnished by men in uniform. The community singing is usually led by the camp song leader, who is teaching the men in camp the power of song to strengthen courage and will.

That the programs are popular is shown by the fact that in

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order to assure seats to the soldiers it has been necessary in many cases to reserve the entire lower floor for them admitting civilians only to the balconies. At Fort Worth 1,000 people were reported to have been turned away from one of the Sunday concerts for lack of standing room. In Fort Worth also the summer session of the sing-songs began with an attendance of over 4,000, one-third of whom were soldiers. In Houston a negro community concert was given by negro singers and a band from Camp Logan. *Illinois* in combination with *Dixie* and *My Old Kentucky Home* by the band and an extra corps of buglers was the hit of the afternoon. An audience estimated at 3,000, many of whom were white, attended. In Atlanta 6,000 to 8,000 people, a large number of whom are soldiers, attend the Sunday afternoon entertainment of free motion pictures, community singing and organ recital. In Augusta the song leaflets provided for the Sunday sings have been donated to the Army Y. M. C. A., Knights of Columbus, and chaplains as stereopticon slides with the words of the songs have been supplied for community use. Oakland, Cal., took hold of the community singing idea so enthusiastically that a "week of song" was made a feature of the Liberty Loan campaign. Not only was it carried out in Oakland but in all the towns of the county. "Motion picture slides of the words of fourteen songs were made and sent to 100 motion picture theatres and for five nights, audiences in practically every theatre in the county were treated to ten minutes of singing led by one of our directors or groups of school children. Thirty-five or forty churches began the week on Sunday evening with patriotic song services. Almost every public or semi-public gathering in Oakland was also covered in this way during the week. The Chamber of Commerce and Rotary Club luncheons were given over to singing. Twenty-five thousand programs containing the words of the fourteen songs were distributed to various gatherings during the week. On Friday evening, the week ended with a song festival in the auditorium arena attended by an audience of 8,000 people. The feature of the evening was the singing of 600 sailors from Yerba Buena Naval Training Station. The effect made by the singing of these boys was tremendous and the whole community is talking about it."

San Antonio is making an effort to teach everyone to sing *The Star Spangled Banner* and to learn the words.

Waco, Texas, had a musical festival in the spring consisting of a military band concert and sing in the afternoon and a con-

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cert in the evening at which a chorus of women and soldiers sang parts of *Faust*.

At Christmas many of the cities had special musical celebrations with singing around the community Christmas tree. The soldiers at Camp Fremont were awakened Christmas morning by the people of Redwood City who motored about the camp singing Christmas carols, to the surprise of all but the commanding officer, and the men were delighted with the novelty of the occasion. In Washington thousands of people, including President Wilson, gathered on the steps of the Treasury building to sing carols, after which the children from the playgrounds went to the Army and Navy hospitals to sing. But important a place as community singing holds in the program of the War Camp Community Service it does not by any means crowd out other forms of musical service for the men in uniform. Organ recitals and concerts of both sacred and secular music are held regularly in the churches in some towns and in a number union services held outdoors in the parks have been tried and found successful. "Pleasant Sunday Afternoons" bring together the soldiers and civilians in some communities for a little music and social intercourse. The musical societies are usually found to be eager to cooperate and ready to invite as many men of the service to their recitals and concerts as can be accommodated. In the larger cities many men have been admitted to the opera and symphony concerts by free tickets issued through the War Camp Community Service, and enabled to attend concerts by notable artists without charge. The representative of the War Camp Community Service in St. Louis secured tickets for 500 men for each of two performances by Harry Lauder. Very frequently the music committees supply musical talent at the War Camp Community Service clubs on certain days. These little programs are generally informal and often end in the men's gathering around the piano for group singing. A special point is made in a great many places of sending frequent programs to camp, special arrangements being made with the military authorities, Y. M. C. A. or Knights of Columbus as the case may be, as the furnishing of entertainment within the camp is properly their sphere. Usually local talent is used but sometimes outside artists are brought in and such notable stars as Mme. Schumann-Heink, Nora Bayes, Christine Miller and Freda Starr have contributed their services. The committee

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for the coordination of camp activities at Camp Kearny, of which the San Diego War Camp Community Service representative is chairman, has secured, among other artists, Mme. Melba, Mme. Schumann-Heink, Godowsky and Florencio Constantino for recitals at camp. Concerts for the men at Camp Sherman and their friends are given several times a week, the Columbus, Ohio, Red Circle committee alone sending two each week. The Columbus committee meets the expense of transportation for its artists by the proceeds from a series of "Governor's Morning Musicales" given in various cities of the state.

### **The Fascination of the Military Band**

There is yet much of the child in all of us and as a child is delighted with a brass band so are we eager to hear the military bands. While on the one hand the communities have made music a big factor in their plans for the entertainment of the soldiers, the regimental bands, on the other hand, have been most generous in giving concerts for the civilians. Two and sometimes more regimental band concerts in town a week are no uncommon thing. Easter Sunday was the occasion for a mammoth concert by eight of the Camp Funston bands on the college campus in Manhattan. The event was in every way a success. The ministers of the town gave up their Sunday evening services in order to give their support to the concert and the attendance was estimated at over 10,000 people, more than the population of Manhattan itself. The members of the band were admitted free to a song recital given earlier in the afternoon by Oscar Seagle and after the concert the people opened their homes to the men.

In developing musical contact between the camp and community, the War Camp Community Service has tried to make its program sufficiently catholic to please all tastes and arouse general and popular interest. It has tried to merge the music of the army and the music of the people in such a way that the slogan adopted by San Antonio may indeed prove true—"Back of the Singing Army—A Singing Nation."

### **Games and Sports**

The American soldier wouldn't be a real, live American boy if he didn't love athletics and all kinds of outdoor sports. Much of his leisure time in camp is spent with a bat and ball or football according to the season, and athletic facilities provided by the cantonment cities never go begging. The cities have found that there is nothing in

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the line of sports that the men don't like to do and they have supplied them not only with contests to witness but with all kinds of equipment for their own use. High school and club gymnasiums have been thrown open as have bowling alleys, roller skating rinks and tennis courts. In a number of cities new facilities have been built such as additional swimming pools and baseball diamonds. In Deming an old reservoir has been turned into an athletic stadium. The War Camp Community Service has assisted the camp athletic directors in arranging basketball and baseball leagues, schedules for football and soccer games, tennis, bowling and golf tournaments, and boxing and wrestling matches; one or two cities have even made provision for and found trapshooting popular. Funds raised by athletic games and carnivals are usually turned over for the furtherance of athletic programs or for the provision of athletic equipment for the men in camp. In Boston the \$11,592 proceeds of the Army and Navy Carnival went to purchase equipment for the men in the service. A boxing exhibition with professionals featured was given in San Francisco under the auspices of the Palo Alto War Camp Community Service, at which \$22,000 were realized, the use of the Civic Auditorium being donated without charge. The money was apportioned among the various regiments for a boxing glove fund, with the exception of \$7,000 which was retained by the Athletic Council (composed of the War Camp Community Service, Y. M. C. A., and Knights of Columbus) for the construction of bleachers in the camp.

Of course the great American game holds first place in the hearts of the men during the summer season, and the number of baseball games played in camp and out, between local camp teams, between camp and town teams, between local camp teams and camp teams from a distance would be impossible to estimate, but the interest in them never flags. The War Camp Community Service in Hoboken has been instrumental in organizing the Soldiers' Major Baseball League composed of eight teams. In many places it has supplied baseball equipment to the men in camp at the request of the commanding officer.

Popular as is baseball, swimming runs a close second and the War Camp Community Service has been able to do a great deal in the way of opening private pools to the use of the men or in the construction of new ones. A pool has been given by a private individual to the War Camp Community Service of Nassau and



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Queens Counties, which accommodates 3,000 men a day and around which a club has been built. At Deming a ranch owner gave permission for the men to use his irrigation tank as a swimming pool. A natural hot springs swimming pool was secured for the use of the men one day a week during the winter in Salt Lake City. Ingenuity also developed a very satisfactory pool for the soldiers near the camp at Salt Lake City. A chance exploring expedition led to the discovery of an abandoned ice pond. Further exploration disclosed the inlet and outlet and nothing was left to do but divert the water, cut away the weeds, build some simple dressing quarters and toilet facilities and within a week a real swimming hole was ready for use.

San Diego has constructed unique swimming facilities for the men stationed there. As the seaside resorts, with their splendid ocean and bay bathing are several miles from the city of San Diego, making it inconvenient for men in the Service to enjoy a salt outdoor bath on account of its being necessary to take either the trolley or both trolley and ferry to reach these places of amusement, it was decided by the War Camp Community Service to install a swimming plunge in San Diego Bay at the north end of the bulkhead, being only a few minutes' walk from the center of the city. This swimming plunge is a large crib with a graduated floor with a depth of from three and one-half feet at the entrance, to seven and one-half feet at the outer wall, surrounded by a promenade, and approached from the bulkhead by a gangway. This crib permits clean bay water to circulate continuously, and at the same time provides protection for inexperienced swimmers desiring to bathe in the bay. The War Camp Community Service provides an expert lifeguard and swimming instructor, who teaches the men in this floating plunge how to swim, after which they may swim in the enclosure surrounding the plunge, which has been assigned by the City of San Diego for this purpose. This area is enclosed by booms and piles for a twofold purpose, first, to keep out the fishing boats and other traffic, to keep the water clean and to protect the area; secondly, to keep the service men and those enjoying the privileges thus afforded them, inside the area so they may be controlled by the Military Police who are on guard. In this area, several pontoons are placed in various locations for the accommodation and protection of swimmers. Spring boards have been installed at different



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heights for those who wish to dive. The Service Swimming Plunge was opened to the Service men on May 29th, with a large swimming meet, participated in by some of the most noted swimmers on the coast. The band from the Section Naval Base furnished music during the afternoon, and a large number of civilians and men in uniform attended the opening. A temporary dressing-room has been erected at the extreme end of the bulk-head, equipped with shower baths, toilet facilities, benches and other accommodations. Bathing suits are supplied to all men in the service free of charge. Their clothes and valuables are checked and cared for without cost,—the only expense being five cents for the use of a towel, which covers the cost of laundering. In connection with the Swimming Plunge, is a large area of reclaimed tide lands, which has been leveled and is to be used as an athletic field. Two or more baseball diamonds, two soccer ball courts, volley ball and other outdoor games will be provided for on this field. Games will be scheduled here regularly, the men participating getting the advantage of both the athletic and swimming accommodations.

The Fall season naturally finds football occupying the main field of interest and soldiers and civilians alike throng to the games. The War Camp Community Service arranged the Thanksgiving Day game between Camp Cody and Fort Bliss at El Paso which was attended by 14,000 soldiers. The representative reports, "It was a great day, a great game and a great crowd, and was decidedly the biggest athletic event that has ever been staged in El Paso." Soccer has also received an impetus and has become popular in many places.

In the winter skating is popular in the northern camp cities. Lowell, Mass., reports that ice skating and coasting are favorite sports there. This of course is the season at which boxing and wrestling flourish at their best. In many cities an evening of boxing either by professionals or by the men forms a regular part of the weekly entertainment program.

### **Tourneys and Lists**

The provision of facilities for athletics has been the forerunner of the many athletic carnivals, track meets and tournaments which have been staged in a number of the cities, usually as a part of the Fourth of July or some other holiday celebration. San Francisco's Fourth of July program included an athletic meet and a military ball and was received with enthusiasm as was the Columbus

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Day athletic tournament at which the men in uniform gave a demonstration of their ability in competitive drills, bayonet and tent pitching contests, trench digging, hand grenade throwing and races of all kinds. In San Diego the Stadium was turned over to the War Camp Community Service for the use of military organizations on Wednesdays, Sundays and two Saturdays each month for the year of 1918. The Seattle athletic committee has an elaborate program of athletic events including football games, an athletic carnival, water carnival, ice carnival, track meet and relay carnival.

### **Playgrounds Open to Men in Uniform**

All branches of city activities have tendered the use of their facilities to the men in uniform.

One of the most practical donations has been that of the use of public recreational facilities, such as playgrounds, swimming pools and athletic fields and the provision of seats, platforms, bandstands, in parks. All the recreation plants of the District of Columbia Department of Playgrounds have been placed at the disposal of the War Camp Community Service and a soldiers' playground has been started in Federal Park. The Playground Commission of Los Angeles has made a very useful contribution to conveniences for the soldiers in supplying one recreation center with shower baths with hot and cold water and laundry and clothes pressing facilities which are open to any man in uniform from nine in the morning till ten thirty at night. The playgrounds at La Jolla and San Diego are used constantly by the soldiers and sailors, dances and special entertainments being provided continually.

It is not the sphere of the War Camp Community Service to establish recreation commissions and open playgrounds but its presence seems to have stimulated civic interest in recreation problems in several cities which have voted to establish such work. In Charlotte, N. C., 5,500 circular letters urging a campaign for the safety of the children were distributed, and Battle Creek is planning to open two playgrounds.

### **Service within the Camps**

Serving the men within the limits of the camp lies within the province of the Y. M. C. A., Jewish Welfare Board, K. of C. and other

forces; but some phases of their programs are so closely linked with the community that the War Camp Community Service has been asked to cooperate in executing them.

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### **Educational Classes**

Such is the case in the educational work carried on by the Y. M. C. A. The educational committee of the War Camp Community Service has been asked in many of the camp cities to procure teachers of French, English, history, higher mathematics and also the elementary branches for the classes conducted within the camp. In Jacksonville the committee was asked to arrange a simple text-book of French as the Y. M. C. A. had no funds for the purpose. There are now four thousand officers and men in Y. M. C. A. French classes using the text pamphlet printed by the War Camp Community Service. Dayton supplied one hundred technical books to the McCook Field School.

In addition to supplying teachers to the camps the committees have organized classes in the town, most of them being held in the Soldiers' Clubs, though in one or two cases classes in French and Spanish are conducted by churches.

A newer development of the work of the education committee is that of securing lecturers for both the camp and the city. This is being done in many places, the committee securing prominent members of the faculties of the various colleges and universities in the state.

Waco has perhaps the most unique organization fostered by the education committee. The Soldiers' Sketch Club was organized, with regular meetings, for men who wish to keep up their art work. The commercial art men work on subjects which can be used by the dealers in town, the work being laid out in the form of a contest for which a prize will be given each week, the prize winning production to be used as advertising material by the dealer giving the prize.

### **Books and Magazines for Barrack Rooms**

The library committee of the War Camp Community Service has been helpful to the Y. M. C. A., Knights of Columbus, chaplains and base hospitals in collecting books and magazines for use in the various buildings. It has also supplied them for use in the service clubs. In Charlotte a troop train passing through the city was supplied with magazines. Mobile furnishes reading matter to ships of the merchant marine stopping there. The city libraries have been very helpful in acting as clearing houses in the work of collecting the books and in classifying them. Many of the city libraries are remaining open during the evenings and Sundays for the accommodation of the men in uniform. The Twentieth

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Century Club in Washington is to establish a club room for soldiers in the Public Library. The American Library Association has established branches of the cantonment libraries in many of the service clubs at the request of the library committees of the various cities. In San Francisco the library committee has extended its work of collecting reading matter to that of collecting games for use at the camps. The Augusta Committee makes a point of supplying the principal daily newspapers from every State in the Union to the Soldiers' Club.

### Entertainments at Camps

Concerts and musical entertainments given at camp have been mentioned already. They have been one of the forms of entertainment supplied to the Y. M. C. A. and Knights of Columbus at the camps by the War Camp Community Service. These organizations have been glad to gain the cooperation of the communities in planning their weekly programs and at most camps they book at least one evening a week for entertainers supplied by the War Camp Community Service. The Atlanta War Camp Community Service supplies fourteen to seventeen entertainments to Camp Gordon each week, and the entertainments supplied by the Richmond Committee are estimated to reach forty-five hundred men a week. These programs are largely musical interspersed with readings and given by local talent, though concerts by famous singers and players are not uncommon. Other evenings are devoted to dramatics when local amateurs present plays. The War Camp Community Service has even secured professional companies as at San Diego where the *Miss Springtime* Company, the *Bird of Paradise* and the Ruth St. Denis dancers played to capacity houses. Through the courtesy of the manager the entire bill from Keith's vaudeville was taken to Camp Meade and proved the most popular entertainment that had been supplied. The players from the Pantages Theater go to the fort hospital at Salt Lake City every Friday morning to entertain the men who are ill.

Many of the cities took Christmas entertainments to the camps and hospitals. Trees were donated and decorated, programs rendered and gifts presented.

It will be remembered also that the War Camp Community Service supplies girls and chaperons for affairs that the men themselves give at camp. The Engineers entertained at a banquet and dance at the Post Gymnasium at Leavenworth, the War Camp

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Community Service providing the vaudeville and musical program and two hundred and fifty young ladies.

From Atlanta comes the account of one of the entertainers of an experience that was indeed heart-warming. "The first trip I made out to Fort MacPherson was to play for the men in the hospital. About dusk the men in one of the wards sent us word that several men in there were not expected to live through the week and one might not last the night out, and would we please come in and play to them for a while. Two of the girls and I carried in some soft stringed instruments. Some of the men were asleep so we began to play very softly some of the simple and familiar old airs. Every man woke up, and one lifted his hand like this——. They said we never could know what that night meant to them. They asked that the low light might be left on longer so that we might play more. We all came out with our hearts overflowing."

### **Hospital Service**

One of the newer activities undertaken by the War Camp Community Service is that of hospital work for men in the base hospitals and for the nurses. This work is carried on by the War Camp Community Service in the absence of a local chapter of the Red Cross or in cooperation with the local chapter. A committee of the War Camp Community Service appointed for this work provides for visits to the hospital, entertainments, the sending of delicacies, games and reading matter to the hospital, and taking convalescent patients for automobile rides, and providing automobile rides and entertainment for the nurses. This work is done directly by the committee or by churches and clubs who are responsible to the committee.

The hospitals are visited at least once each week by women who come to talk to the men, play games with them or read to them, and who bring jellies, jams and other delicacies that are pleasing to a sick soldier's palate and are a welcome addition to the meals prepared for them. Victrolas, Victrola records and pianos have been furnished to many of the hospitals as have also books, magazines and flowers. Many florists have donated flowers from their greenhouses and private gardens are stripped of blossoms for the wards. Entertainments are provided at the base hospitals for convalescent soldiers regularly and occasional features are taken into the wards where the men are confined to their beds. In Salt Lake City the commercial entertainment committee sends



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two of the Orpheum Theater headliners to the hospital each week. Automobile rides prove to be one of the most beneficial things that can be done for the convalescent soldiers. These are provided regularly each week, the automobile association being requisitioned for this service or a motor corps being organized to perform it.

In Corpus Christi, Tex., teas are given at the hospital for the convalescent patients to bring them in contact with the ladies of the city. The Women's Club also conducts vesper services at the hospital. In Deming the school children sang Christmas carols in the wards of the base hospital and distributed flowers. El Paso was among the cities taking entertainment to the hospitals on Christmas. A group of El Paso women under the auspices of the El Paso War Camp Community Service went out to the base hospital on Christmas Eve, and provided plenty of fruit, candy and popcorn for the soldiers who gathered around a huge log fire, in front of which large Indian rugs had been spread, and listened to exciting tales of adventure told by an old Indian scout. After the stories, games were played. Eight trees were decorated and placed in the wards for the men who were too ill to be up, and tarletan bags of candy, fruit and other dainties were distributed. There were also presents, puzzles and different kinds of games for the men in the contagious wards. One hundred stamped postal cards were distributed to the men in the wards so that they could send Christmas cards home.

In Palo Alto grass seed was donated and \$3000 worth of plants and flowers set out to beautify the grounds of the base hospital under the direction of a landscape gardener who gave his services. An open air theatre presented by an individual was built in the inner courtyard of the hospital. At San Diego the Federation of Women's Clubs opened a hotel for the use of women relatives visiting sick soldiers, and the Open-Air Tuberculosis Society has arranged to treat tubercular soldiers who have been discharged from the service. Several ladies in Birmingham, Ala., asked the chairman of the base hospital committee at Camp McClellan to find for them six or eight boys in the base hospital in whom they might take an interest not only here but when they go to France. Chattanooga sends a committee to the hospital each day to mend. The trips for convalescent patients and their nurses in Jacksonville are receiving the highest praise from the doctors at the hospital as they are proving very beneficial. The



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men are taken for a weekly boat trip on the river, with lunch served at a beautiful wooded place in the country. On the way home the men are presented with souvenir cards showing that the trip was held under the auspices of the War Camp Community Service.

### **The Nurses Not Forgotten**

Entertainment for the nurses has just been inaugurated and is developing along the lines of home entertaining and automobile rides. At Yaphank a dance was given for the nurses and a group of officers, which was greatly appreciated as it was the first thing that had been done for them.

### **Community Problem**

Community problems have increased with the coming of thousands of men who have been sent to the training camps. Some of them have been comparatively simple problems requiring merely the provision of adequate facilities for their solution, while others have involved old and fixed traditions and convictions of the people, or old situations aggravated by new conditions. Complete success in their solution is an ideal to be hoped for, to be worked for and the W. C. C. S. is doing much to help the communities to attain it.

### **Commercial Re- lations Commit- tee and Profiteer- ing**

Profiteering at the expense of the men in uniform has unfortunately been rife in many communities, reports showing that there has been over-charging in forty-six cities since October, 1917. Some few merchants, from patriotic motives, may resist the chance to increase their prices but so many have taken advantage of the men in uniform that some of the cities have gained a bad reputation with the soldiers and sailors. This practice of profiteering has included exorbitant rates charged by merchants, shop keepers, moving picture men, tobacco dealers, tailors who make alterations, overcharging for rooms at hotels, restaurants, and soft drink establishments, and excessive jitney rates. The W. C. C. S. is endeavoring to combat profiteering and has been able to do a great deal of good, though of course it has not been able entirely to solve the problem, which can be done only by the honesty of the dealers themselves.

The W. C. C. S. has found that wide publicity is the best way of controlling overcharging. Articles in newspapers discouraging profiteering have their place but the most satisfactory weapon is a threatened "black-list" to be posted in the barracks at

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the camp. The threat of posting it has usually been sufficient to bring the offenders to terms.

In Little Rock where the jitney drivers were overcharging, the Adjustment Committee posted placards in all the barracks informing the soldiers of the correct fare. It was also arranged with the military and civilian authorities to cancel the license of any violator. Cases of overcharging soldiers' families who were stopping at Louisville over the week-end were taken up by the Commercial Relations Committee which adopted the policy of insisting upon an absolute refund of cash wherever an overcharge was made or legal action would be taken through the Legal Committee. The Cincinnati Committee began work by considering a definite case of overcharging by a certain hotel. All the hotel men of the city were brought together and a system of charging worked out. The hotels have agreed to place a definite price on every room and post it conspicuously in the room. A final program was reached in this city on the matter of profiteering. This provides that all merchants in the city will plainly mark on price tags the cost of each article exhibited for sale and submit a monthly retail price list to the W. C. C. S. office. The W. C. C. S. furnishes to each merchant carrying out this program a card to display in store windows containing the insignia of the W. C. C. S. and bearing the words "This Store Is Cooperating with the W. C. C. S." The W. C. C. S. sent circulars to the camp to be posted on the bulletin boards and hand circulars to be distributed among the men containing the statement that all stores where this sign is displayed may be relied on to give soldiers a square deal.

### **Sunday Recreation**

Probably the average religiously-trained American is opposed to the term "Sunday Recreation" for men in uniform with all its implies of Sunday theatres, excursions, crowds and peanut shells. He feels that the Sabbath is a day for rest, for quiet, for religious observance. All of which is true, but the average American must meet the present situation. He knows the facts—that thousands of soldiers, sailors and marines come to town on Sunday for their one day's leave in the week. They have been living a life of iron routine and monotony. They are looking for a change and a good time. They are going to get it. The Average American can't retire to his Sunday afternoon nap and say it's no affair of his. He can't vote that the soda-water fountain, cigar stores and moving picture houses be closed and do nothing himself to pro-

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vide the recreation which the men in uniform seek and need. He can not be blind to the fact that if there isn't something decent and attractive for the men to do the forces of evil which he as a church member deprecates will have a rich field in which to work havoc. He has seen the crowds of boys on the street corners with nothing to do and "waiting for something to turn up," the hundreds wandering idly along the streets and looking in the store windows. And the Average American being at heart a good citizen gives up that Sabbath institution, the afternoon nap, and shoulders his responsibility.

In the first place he endeavors to see that the morning service in his church is made as attractive as possible to the men in uniform. He may even take his car out to the camp to bring in a capacity load of men to attend the service. The War Camp Community Service starts a campaign to "Take a Soldier Home to Dinner," to which he responds. Perhaps the first Sunday the boy he has entertained is bashful and leaves early saying he has to go down town. The Average American thinks he may get that nap after all but suddenly the thought bothers him—what is that boy going to do? He has admitted he doesn't know anyone in town and the Average American knows that he has voted to put on the "Blue Laws." It sets him thinking and he concludes that while "Blue Laws" may be all right for civilians who have homes in which to spend Sunday the case is different for the men in uniform who are far from home; and that he must do his part to provide proper Sunday recreation for them.

Such is the situation in most of the cities near the training camps. Most of them have been opposed to commercial recreation on Sunday but have realized the necessity of giving the men something to do on their one day in town. They have accepted Sunday athletics and have consented to Sunday moving pictures. But they have put their hearts into providing concerts, auto rides, open house at clubs and church entertainment of all kinds.

Sunday baseball draws large crowds of soldiers as do the moving pictures. Many cities have agreed to open the latter, often arranging special free performances for the men in uniform. Some of the southern cities which were most violently opposed to commercial amusements have agreed to have the motion picture theatres opened to men in uniform only, no admission being charged, but a contribution box being placed near the door, the

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proceeds of which go toward paying the expenses of the performances. In Chicago a series of large theatrical entertainments, free to men in uniform, are given in the leading theatres on Sunday afternoons. The W. C. C. S. in New York City has a theatre where Sunday performances are given to men in uniform, the actors being professionals of note who give their services.

The W. C. C. S. clubs for men in uniform are usually well filled on Sundays. In some cities the various organizations take turns supplying a light lunch at the club rooms or afternoon tea when the ladies of the town are present to talk to the men and to lend a more homelike atmosphere. The Girls' Patriotic League is active in most cities in keeping open house Sunday afternoons and evenings at the Y. W. C. A. or Women's Club.

The churches are active in providing for the men on Sundays. Many of them keep open house in their social rooms and serve supper before the Sunday evening services, or hold informal receptions after them. In Petersburg, Va., nearly all the churches serve coffee and sandwiches at six thirty, drawing from 200 to 400 men per congregation. The lunch is followed by a social hour, a thirty-minute song service and the usual evening church service. The Danish church in Tacoma has Sunday evening dancing which the men greatly enjoy. The churches in many cities have united in arranging Pleasant Sunday Evenings. San Antonio conducts these each Sunday during the summer in Brackenridge Park, at seven o'clock. The program consists of a band concert, a brief address, musical features, patriotic songs and hymns. The program is not pronouncedly religious in character.

One of the very pleasant activities for Sunday afternoon and one which the men greatly appreciate is automobile rides. It is a frequent sight in any camp city on Sunday afternoon to see many private cars filled with men in uniform touring the town. As Rock Island conducts these automobile rides about seventy-five cars go to the Arsenal to get as many men as they can carry. On one Sunday afternoon they stopped at the community sing which was being held in one of the parks, then visited the Blackhawk Watch Tower, had refreshments at the Inn and finally went for a ride in the country.

It is by such efforts as these that the camp communities are endeavoring to make the men feel at home on Sunday and the Average American frequently finds that the keen pleasure of the boys he has helped to entertain repays him for his efforts.

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### Colored Troops a Problem of Adjustment

The policy of the Government of placing negro battalions in each of the camps has created a problem in the neighboring communities which the W. C. C. S. is endeavoring to solve. Most of the cities have been destitute of recreational facilities that are suitable for the colored soldiers and were confronted with the necessity of adjusting Northern negroes to Southern cities and vice versa. The W. C. C. S. is meeting with a good degree of success in handling the situation and is providing the men with the forms of recreation which they most enjoy.

Several of the southern cities have formed parallel committees for W. C. C. S., one being for work among the white people, the other among the colored. The colored committees work along practically the same lines as do the white and practically the same activities are conducted. The majority of the cities have as a branch of the W. C. C. S. general committee a sub-committee on colored cooperation. In all the cities the effort is made to have the people of their own race undertake the management of the work, in so far as possible, as well as the actual entertainment of the men.

Several of the cities conduct rooming house bureaus for the furnishing of rooms to the wives of the men. A number have installed additional comfort stations. Practically all have opened clubs and many of them employ a special worker for work among the colored women and girls.

The supplying of a club seems to be the best single answer to the problem of recreation for colored troops. Not only does it serve as a headquarters for them but also most of the activities for the men seem naturally to center about it. This is highly desirable as affairs so concentrated can be better regulated. The men are greatly pleased to have these clubs and the cities report a large regular attendance at them. Des Moines was a pioneer city in establishing a club for colored soldiers. Permission was secured from the school board to use the two upper floors of one of the school buildings which is attended by negro and foreign children for the club. The upper floors are shut off from any connection with the school rooms and there is an entirely separate entrance and stairway. The club is managed by a negro advisory board with the help of a house committee of soldiers. Concessions were let for the cafeteria, pool rooms and canteen, ten per cent of the proceeds going to the W. C. C. S. for a music fund



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to provide band concerts every Sunday afternoon and once during the week. The attendance at the club averages about 300.

The negro soldiers at Camp Gordon were asked what kind of recreational facilities they would like to have; among the things were a club, writing facilities, a victrola and a piano, sleeping quarters, an opportunity to attend church and to spend several hours and take a meal in a respectable home. The club itself supplies a number of these things but in addition the colored entertainment committee arranges for parties, dances and programs at the camp. A number of the cities have given the colored draft men large farewell receptions, parades and a big "send off" at the station. In Mobile a farewell service was held in one of the colored churches. The draft men were told about the W. C. C. S. and the colored soldiers' club, parties and church services in the camp city to which they were going and each man was given a book and a letter of introduction to the W. C. C. S. organizer in the camp city. The colored entertainment committee of Washington arranged for 400 men, who came in a body, under military orders, to attend a production of *The Servant in the House* by a professional negro company. They also saw that 250 colored soldiers from Camp Meade were entertained in private homes for dinner New Year's day and later were sent to special entertainments arranged for them. The School Board in Charlotte has done good work in establishing colored community centers by granting permission to the W. C. C. S. to install equipment for games on the playgrounds adjoining the three colored schools. Committees were formed among the colored young men to prepare the grounds for tennis, croquet and similar sports. Collections were taken up among the colored people for funds for sandpiles, see-saws and other amusements for the younger children.

Community singing seems specially adapted to the colored people and they keenly enjoy the concerts which are held. Concerts given by them seem the best way of creating a common bond with the white people. The community singing and review of colored troops at the Des Moines stadium did more to change the attitude of the people toward the colored troops in the city than any other single factor.

One of the most important parts of the work of the committee on colored cooperation is organizing work among the young girls and supplying protective workers. Heretofore practically nothing has been done in most of the cities to organize the leisure time of



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the colored girls. Patriotic Leagues are now being organized among them with great success; special girls' workers are employed in a number of cities to work with them. Houston has secured a large well-equipped room for constructive recreational work among the colored girls and young women. In Columbia, S. C., a colored dance hall inspector was appointed by the mayor on the recommendation of the colored committee. The inspector is paid by the dance hall manager.

Each month the work for colored troops becomes better organized and the results are increasingly encouraging.

### **Commercial Recreation**

Social entertainment features in the community occupy a generous share of the leisure time of the men in uniform but by no means all of it. The W. C. C. S. in many cities has a commercial recreation committee which functions with regard to commercial amusements—seeing that places are sanitary and have adequate fire protection, endeavoring to see that the number of commercial amusements is adequate to the demand, and, what is most important, maintaining a proper standard of manners and morals. The chief forms of commercial recreation with which the committees have to deal are moving picture houses, vaudeville theatres, various forms of physical recreation, such as billiard and pool halls, bowling alleys, roller-skating rinks, swimming pools.

The local committee on commercial recreation investigates all places charging an admission fee and determines whether they are properly ventilated, whether the seating capacity is adequate or whether they are over-crowded, whether the laws of fire protection are complied with, whether there is a need for additional amusement features in the town, and whether the conduct of the men and girls visiting the various amusements is satisfactory.

The committee also makes arrangements for free passes to be supplied to a number of men and for reduced rates of admission to be extended to all men in uniform. The committee in San Francisco has made arrangements whereby about 2,000 passes to seventeen theatres, vaudeville and moving picture houses are supplied to the W. C. C. S. for distribution each week. In St. Louis a large number of passes are supplied to the big league baseball games, for which the soldiers are required to pay only the war revenue tax. At Deming the

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committee arranged with the military commanding officers to have tickets to carnivals and amusement places, sold through the Post Exchange at Camp Cody, allowing five percent on the sale of these tickets to the Exchange and five percent to the W. C. C. S. In Deming, also, ten percent of the weekly gate receipts of the Turner Amusement Park go to the W. C. C. S. The committee at Little Rock found there were many men at Camp Pike who had little or no money to spend on amusement because their pay was practically all used in allotments, Liberty Bonds or insurance. The committee therefore arranged with the local theatres and with the commanding general to issue tickets which would be accepted in the principal theatres. These passes are given out through the captains to those men who are without means of coming to town for any amusement. The captains are chosen to distribute the tickets because they know the amount of money which each man under them draws. In one or two places where the moving picture houses were overcharging they lowered the admission price because of action from Division Headquarters. In many places the committee has succeeded in interesting the managers of moving picture houses and theatres to the extent that they have given special performances free to men in uniform. In other places the commercial amusements have agreed to admit soldiers, sailors and marines at half price.

The most important phase of the work of the commercial recreation committee is seeing that a high standard of entertainment is maintained and that the conduct of men and girls is satisfactory. In many cities the commercial recreation committee has a sub-committee on censorship which visits the moving picture and vaudeville theatres to see that a good grade of performance is given. In most cities the managers of these theatres have proved very willing to cooperate and to present only such performances as the Board will approve. In one city the lists of films to be shown during the week is presented first to the W. C. C. S. for its approval. The National Board of Review of Motion Pictures has been active in corresponding with the managers of motion picture theatres, urging them as a patriotic duty not to present certain types of pictures and in supplying them with lists of particularly desirable films. A number of cities have ruled that no licenses shall be granted to commercial amusements until the applica-

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tions have been referred to the committee on commercial amusements for investigation. In Lawton, Oklahoma, the committee on commercial amusements suppressed the many lottery schemes that had been rampant in the town previous to the organization of the committee.

### Girls' Work

**The Young Girl**      The problem of the young girl is no new one but it has become much more a problem with the construction of the training camps near many cities and even near the home town of the girl. The presence of thousands of young men, many of them very handsome in their khaki and all of them appreciative of her prettiness, is enough to turn her head. It has been called "the lure of the khaki," which is perhaps the best name for it. The uniform spells to her bravery, daring and heroism and she admires it and its wearer with all her impulsive youth. That in itself would be harmless, if properly controlled, but she does not know it should be controlled and if she did, would not wish to do so, for youth is blind to the dangers it runs. In the terms of sixteen, she is "thrilled to pieces" when the troops come to town. Being "thrilled to pieces" is a delightful, excited state but scarcely one to be trusted to its own chaperonage. Consciously or unconsciously the men react to her enthusiasm. She is attractive and ready to be friendly—remember everything in uniform is a hero to her—and they from motives innocent or otherwise, for unfortunately everything in uniform is not a hero, are quick to offer advances. And there is the problem—to keep the relations between them as near normal as possible, for even innocent ardor sometimes runs away with itself.

The War Camp Community Service was quick to recognize this problem and took immediate steps to counteract the emotional excitement of the girls. Their admiration for bravery and heroism might be directed to patriotic channels with care and tact. This, in general, is the way in which all the organizations interested in work for girls are endeavoring to meet the "lure of the khaki"—turning that spirit ever so gently over to one of loyalty and patriotism and providing definite things to be done to work off excess energy and enthusiasm. Incidentally

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it is needed work and work which will better equip these women of to-morrow.

The Patriotic League is probably the largest organization working for these ends. The Patriotic League reaches girls of all creeds and classes, and its emphasis lies on patriotism, the pledge which every girl takes beginning, "I pledge to express my patriotism." Loyalty to the nation is expressed by the organization of groups for Red Cross activities, knitting, sewing, first aid classes. Classes in domestic science, telegraphy and stenography have been organized. The girls try to keep themselves physically fit and gymnasium classes and hikes form a part of the program. The various units in each city are bound closer together by monthly rallies at which there are patriotic features and "stunts," and each small group enjoys club suppers and picnics. In some cities there are classes in military drilling conducted by certain non-commissioned officers. Ayer, Massachusetts, has a nine room clubhouse which is the headquarters for all girls' activities. One room is used for socials, dances and entertainments for the soldiers. In a number of cities the girls have given successful pageants that have drawn the attention of the entire city. Though the emphasis of the work is laid on activities for the girls alone it has not failed to recognize the need of normal contact between the men in uniform and the girls. And so the girls keep open house at the club-rooms on Sunday afternoons and evenings, give parties to a selected group of men, and dances, all of which are carefully chaperoned. The club leaders instill the feeling in the girls that they are hostesses to the men and try to put that position on a high plane of courtesy and graciousness but not of familiarity. They try to give the girls a feeling of civic responsibility for the kind of hospitality extended to the men, who will write home about the way they are treated. Churches, local girls' clubs and women's organizations also provide entertainments for the girls and men.

There is a protective side to the program for girls' work. At the rallies inspirational talks are given to show the girls the need for high standards of living and idealism. Sometimes there are talks on the need of modest dressing, and in a number of cities a series of lectures have been given to girls and women on social hygiene. The work of the protective officers in the camp cities has been taken over by the Law Enforce-

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ment Division of the Commission on Training Camp Activities. Many cities supply colored protective workers for work among the negro girls and women. Policewomen are employed where needed and detention homes have been built in a number of cities. The National Travelers' Aid Society has assisted local Travelers' Aid Societies in increasing the number of workers in the camp cities, in enlarging the work to meet the enlarged need and in increasing its efficiency. A large number of the cities have engaged additional Travelers' Aid workers, these being paid often by the Young Women's Christian Association, sometimes by the local society, and in a few cases in part by the railroad and in part by the city. Most of the war camp cities now supply these workers so that girls arriving there are met at the railroad station and receive proper care, in some cases being sent back home, if it seems wise.

The War Camp Community Service in each city has a sub-committee on work for girls and women, under which the constructive work of the Patriotic League and other organizations come. The National Board of the Young Women's Christian Association has rendered invaluable aid in sending special workers to the camp cities to work with the committee, acting as advisors, studying the needs and applying the remedies. The War Camp Community Service has recently made a new departure in its work for girls. An assistant community organizer, a woman, has been sent to a few of the cities to head the War Camp Community Service work for girls and women, to centralize the work and to reach girls hitherto not included in any organization. The work of the woman community organizer in no way interferes with that of other organizations but does make for the coordination of the activities of the agencies engaged in girls' work, the training of volunteers and the supplementing of the work which is already being done.

### **Women and the War Camp Com- munity**

The success of a large part of the War Camp Community Service program is due to the cooperation of the various women's organizations. Local clubs have given up their art study classes and bridge parties to visit the men in the base hospitals or to serve in the canteens. They have given money and time unstintingly. The larger organizations such as the National League for Women's Service and the D. A. R.



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have devoted large sums of money to the community work and have adopted a national war-time program of service.

Women's organizations have been of inestimable value in war camp community service in providing entertainment for men in uniform, in visiting the hospitals, in serving as chaperons, in entertaining the men in their own homes, in equipping and maintaining clubs and canteens.

The Playground and Recreation Association  
**Acknowledgments** of America takes this opportunity of expressing its gratitude to the National Board of the Y. W. C. A., the State Divisions of the Council of National Defense, the D. A. R., the W. C. T. U., the Drama League of America, the National League for Women's Service, the American Library Assn., Knights of Columbus, Salvation Army, churches, Chambers of Commerce, Rotary Clubs, Jewish Societies, Y. M. C. A., fraternal organizations and hundreds of local clubs and societies for their cooperation in carrying out War Camp Community Service for soldiers, sailors and marines of our nation, which is a vital part of the preparation of our fighting forces.

## Missionaries of Liberty

(Written exclusively for THE PLAYGROUND)

JOHN PRICE JONES, Assistant Director in Charge, Press Bureau  
Publicity Department, Liberty Loan Committee, Second Federal Reserve  
District, 120 Broadway, New York

With the entrance of America into the Great War, American boys and girls have entered into a rich responsibility of service. The readiness with which they have accepted this responsibility and transmuted it into golden privilege has been one of the glories disclosed by America embattled.

Sacrifices have been made, and more may be demanded. But with each sacrifice offered by its youth, the life of the Republic has been enriched and ennobled.

It has been written that it is more blessed to give than to receive. But to give to America is to receive more than any of us can possibly donate.



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A new issue of Liberty Bonds is now offered. Not a little of the success of this issue will depend on the boys and girls. They should constitute themselves missionaries of Liberty. In every home they should tell again the stories they have learned from American history of sacrifices made by those whose memories must be forever honored.

Youth is the period of grand vision, fine enthusiasm, hero-worship. Don't be ashamed of these gifts. Apply them, use them for your country. Re-awaken enthusiasm among your elders. Remind them that if a Nathan Hale could welcome death with the sole regret that he had but one life to give for his country, surely they will not regret the few more dollars that they are asked to lend to the country for which Nathan Hale died. If they say they have done all that is possible remind them of John Paul Jones and ask if it would not be more glorious to say that they had not begun to fight yet.

Think often of those things for which this war is being waged. Your President has said that it is being conducted to make the world free for democracy. That is true, but there are those who may say in your hearing that it will cost so many lives that it should be ended. Remember then that this is a war for the righteousness of the Lord.

"As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting, and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them."

That is what we fight for; that is what men, realizing how little are their lives by comparison, are ready to die for.

You do not have to die for this ideal, but there is a sacred obligation that you should live for it as good Americans. Help America, help the cause of righteousness by doing all in your power to sell Liberty Bonds.

### How they Played during the Patriotic Play Week

The opening of playgrounds and play centers in connection with the schools has been one of the chief activities of the Recreation Drive. In St. Joseph, Mo., ten school playgrounds

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that had been closed for two years on account of lack of funds have been opened for the summer. They are being financed by private subscription. Teachers of some playground experience are giving their services in exchange for very small salaries and the physical supervisor of the public schools has volunteered to act as director. The Junior Red Cross and the Storytellers' League are working at the playgrounds.

In Minneapolis, the Woman's Committee in cooperation with the Board of Park Commissioners has opened four new playgrounds and has provided supervisors and additional equipment for school play centers. One center is being equipped to serve as a "permanent monument of the Children's Year work." Outings to parks are being given to mothers and children from crowded districts.

The State Child Welfare Committee of Wisconsin has arranged for institutions to be held throughout the state for training volunteer playground workers. Mobile, Ala., has trained volunteers for playground work. The Board of Education of Dallas, Tex., has provided for playground instructors during the coming year at twelve city schools. In Hastings, Mich., the city council appropriated a sum of money for the salary of a playground instructor. In New Orleans, La., school-yards were open for play from August 26 to August 31, the week before the Patriotic Play Week. Playgrounds or play centers have been opened in Rockford, Ill., Mobile, Ala., Wahpeton, N. D., and Poplar Bluff, Missouri.

The city playground supervisors cooperated with the child welfare committees to make Patriotic Play Week a success. In Superior, Wis., August 15 and 16 were given over to exhibitions of playground activities, including the badge tests. In Nashville, Tenn., children from the various playgrounds of the city and county came together during Patriotic Play Week for a play festival. The colored children of Nashville also celebrated Play Week.

Dallas, Texas, celebrated Patriotic Play Week during the first week in September with pageants, games, picnics, water sports, community singing, athletic meets, exhibits and speaking. New Orleans had an elaborate celebration of Play Week with a pageant, a flower parade, badge tests, kite flying contests, folk dances and story telling.

Walla Walla, Wash., had a Patriotic Play Week, securing

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the cooperation of the Sunday Schools. The Utica, N. Y., week was given over chiefly to demonstrations of the activities of the organizations interested in young people, with a playground field day, and a united field day in which all organizations joined, and daily "twilight recreation." Two Rivers, Wis., and Trenton, N. J., celebrated Play Week, and Poplar Bluff, Mo., Whitley County, Ind., Marshall, Mich., and Plattsburgh, N. Y., staged recreational activities for children in connection with county fairs. The Irene Kauffman Settlement, Pittsburgh, has recently given a special patriotic pageant as its contribution to the Recreation Drive.

Birmingham, Ala., is providing free movies in connection with the Recreation Drive and is organizing informal children's choruses. The Children's Year committee of Dallas, Tex., is also promoting "sings." Community sings are being held in schoolhouses throughout the county and a movement is under way to provide phonographs for country schools. An encampment for the girls of the canning clubs is part of Dallas' Recreation Drive. Evansville, Ind., and Salem, N. J., are also having community "sings." Minneapolis is exhibiting a "movie" showing the recreational activities of children.

## Members of National Finance Committee War Camp Community Service

JOHN D. ROCKEFELLER, JR.

A man is known by his works, and his affiliations betray what sort of man John D. Rockefeller, Jr., is. In addition to being a member of the National Finance Committee of War Camp Community Service he is a member of the Rockefeller Foundation, of the General Education Board, of the Rockefeller Institute for Medical Research, of the Bureau of Social Hygiene and of the International Health Commission.

Mr. Rockefeller is active in Sunday school and philanthropic work, but he is also an extremely practical business man, and is associated in various business enterprises with his father, who endowed many of the philanthropic institutions in which Mr. Rockefeller, Jr., is interested.

Mr. Rockefeller, Jr., has been interested from its inception in

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War Camp Community Service and rendered invaluable assistance to its first financial campaign. It was not until he inspected the new \$22,000 soldiers' club of the War Camp Community Service in Rockford, Ill., last June, however, that he visualized the full scope of its usefulness.

"It is delightful," he said, after his visit. "The principle underlying the work of the War Camp Community Service is right. It is bound to establish closer relations in the community and secure cooperation for the common cause. It will do the community good. I am sure every soldier will appreciate it and it ought to have unbounded success. I have enjoyed this visit because it is my first opportunity to see the actual working basis of the War Camp Community Service in which I have been deeply interested from the beginning."

Mr. Rockefeller, Jr., was born in Cleveland, Ohio, January 29, 1874. He obtained his A. B. at Brown University in 1897, and married Abby Greene Aldrich, daughter of the late Senator Nelson W. Aldrich in 1901. His reputation in this country is unique. The son of an immensely rich father who was at the head of a great corporation which has been subjected to violent attacks from many sides, no one has ever questioned his altruism or his sincere desire to do all the good that lay within his power to his fellow man.

## SAMUEL MATHER

Samuel Mather, member of the National Finance Committee of the War Camp Community Service has found time in the midst of a busy life to take a keen interest in the welfare of those who need his attention and his assistance. He is a member of the Executive Committee of the National Civic Federation, a member of the Central Committee of the American National Red Cross and a trustee of the Carnegie Peace Foundation.

"The reason I am interested in War Camp Community Service" he said recently, "is because it is fundamental work for the fighting men who are going to preserve the existence of this country and of all of its useful activities, of your activities, of my activities, and of the activities of everyone in this country.

"The thing which will win this war is the spirit of the men who are fighting it for us. While in camp and on duty they are constantly stimulated by their officers, but what would their feel-



JOHN D. ROCKEFELLER, JR., MEMBER NATIONAL FINANCE COMMITTEE, WAR CAMP COMMUNITY SERVICE

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ings be if they encountered nothing but indifference when they are on leave from camp and off duty?

"War Camp Community Service affords an opportunity to every citizen of this country to show our soldiers, sailors and marines that our hearts and homes and purses are open to these men who are willing and eager to lay down their lives, if necessary, for everything that we hold most dear."

Born in Cleveland on July 13, 1851, his father was Samuel Livingston Mather and his mother Georgiana Pomeroy Woolson. His early education was obtained in the public schools of Cleveland. Later he attended St. Mark's School at Southboro, Mass.

His business life has been most active. He is identified with more than twenty-five corporations as officer or director. He is a director of the United States Steel Corporation and of the Lackawanna Steel Company. Moreover he is the senior member of the firm of Pickands, Mather & Co., miners and dealers in iron ore and coal and manufacturers of pig iron.

On October 19, 1881, he married Miss Flora A. Stone, of Cleveland.

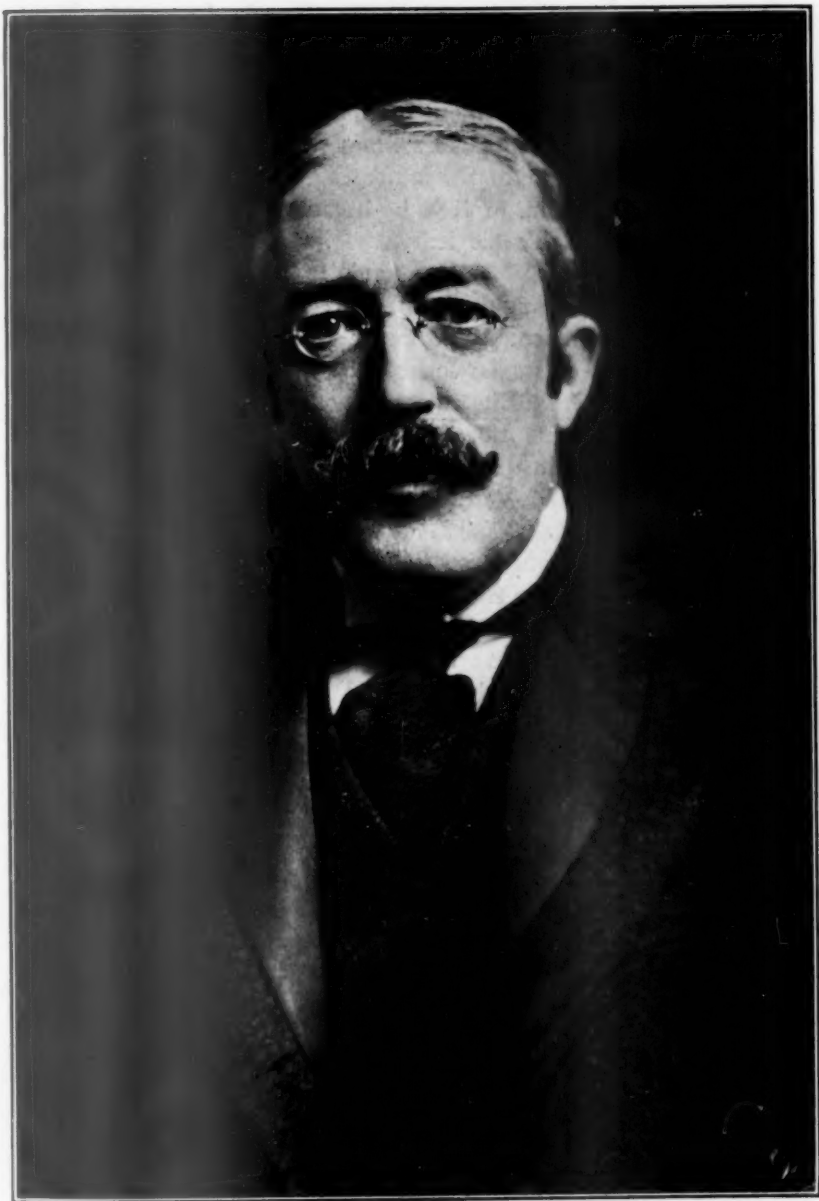
## THE RIGHT REVEREND WILLIAM LAWRENCE

The Right Reverend William Lawrence, D.D., Bishop of Massachusetts, succeeded Phillips Brooks in 1903 despite a most eloquent plea not to rob Cambridge of the rector of St. John's Chapel, celebrated by Longfellow. Since that day his work as the head of that great diocese has been greater and more varied than even his friends anticipated. It has included, in 1915, his temporary removal to New York City to raise a pension fund of \$5,000,000 for the Episcopal Clergy.

Born in Boston in 1850, he came of a line of merchants. His father was Amos A. Lawrence, eminent in Boston commercial circles and influential in the early history of Kansas. The city of Lawrence, Kansas, and Lawrence University, Wisconsin, took their names from him. His grandfather was Amos Lawrence who, with his brothers, gave the family name to Lawrence, Massachusetts. His mother, born an Appleton, was the daughter of another great Boston merchant and politician.

Bishop Lawrence was graduated from Harvard with the class of 1871 in which were Senator Henry Cabot Lodge, William E. Story and Charles J. Bonaparte. He received his divinity





SAMUEL MATHER, MEMBER NATIONAL FINANCE COMMITTEE, WAR  
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degree at the Episcopal Theological School, Cambridge, in '75 and became assistant rector of Grace Church, Lawrence, Mass. Here began his keen interest in humanity. No parish of the wealthy was his, but hard, continuous work among the mill operatives. They were more than his parishioners, they were his friends and he was as popular among them as, later on, he was with the cultured people of St. John's Chapel. In 1874 he married Miss Julia Cunningham, in 1884 he became Professor of Homiletics in the Episcopal Theological School, and in 1888 Vice Dean and then Dean. In 1889 he was made preacher to Harvard University. A writer, summing up his career once wrote: "In social relations he is a thorough democrat equally at home upon an Admiral's flagship or in the cottages of the poor."

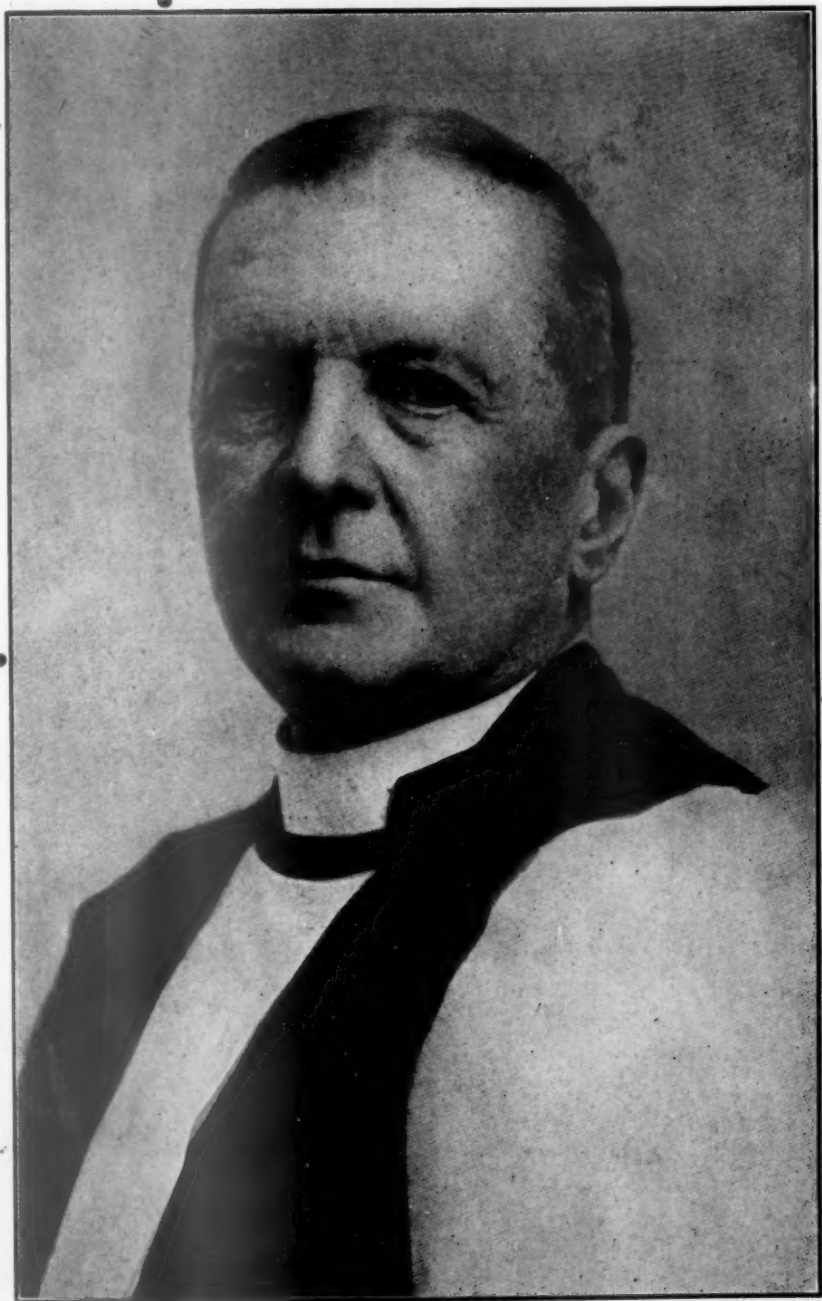
The Bishop has said he is not a money raiser, but his friends say that as one of the Board of Fellows of Harvard he raised \$2,250,000 for that institution. He became acting President of Wellesley College and within a week occurred the great fire there. The sum of \$2,000,000 was needed and he gave himself ten months in which to raise it. At 11 p.m. of the last night there was a considerable shortage but in the morning's mail there was between \$30,000 and \$40,000 more than the amount.

His war activities have been both varied and effective. Besides being a member of the National Finance Committee of the War Camp Community Service he became chairman of the War Fund Commission of the Episcopal Church which raised \$600,000 for work with the troops this year, and started a campaign among churches of all denominations to provide chaplains of regiments called into service with units consisting of a motor truck, a big tent and a motion-picture machine.

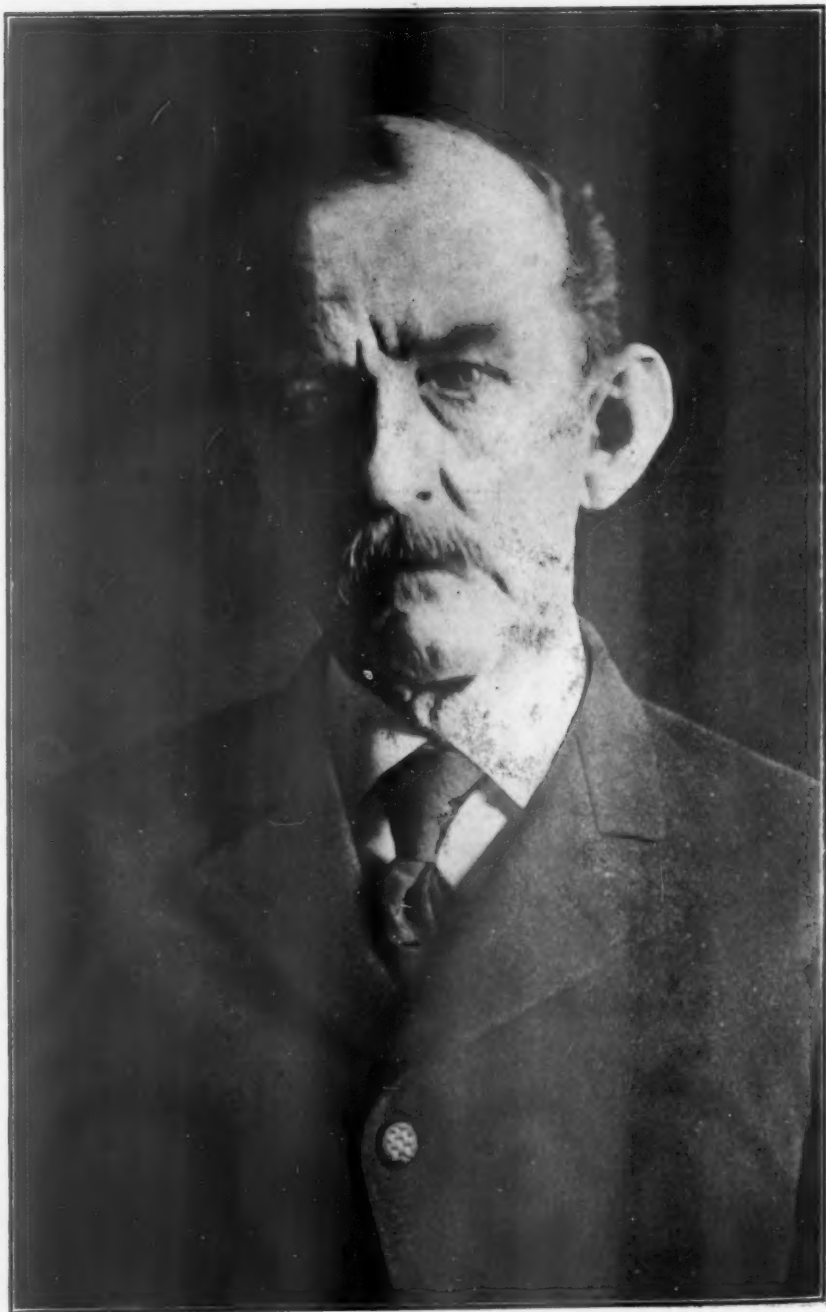
## EX-SENATOR W. MURRAY CRANE

Politics and finance occupied most of the hours in the busy life of Ex-Senator W. Murray Crane of Massachusetts until he transferred part of his financial activities to the War Camp Community Service. He is now a member of the National Finance Committee of which Ex-Governor Myron T. Herrick is chairman.

Senator Crane has, with Senator Henry Cabot Lodge, controlled the destinies of the Republican Party in the state of Massachusetts, which during those years was equivalent to guiding the destinies of the state itself. His political life began in 1897



THE RIGHT REVEREND WILLIAM LAWRENCE, D. D., MEMBER NATIONAL FINANCE COMMITTEE, WAR CAMP COMMUNITY SERVICE



EX-SENATOR W. MURRAY CRANE, MEMBER NATIONAL FINANCE  
COMMITTEE, WAR CAMP COMMUNITY SERVICE

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when he was elected Lieutenant Governor. This position he filled for two years.

One year later he became Governor, holding office until 1902. On October 12, 1904, his successor appointed him United States Senator to fill the vacancy caused by the death of George F. Hoar; at the succeeding election he was chosen to fill the three years remaining of Senator Hoar's term. In 1907 he was elected for the full six-year term and upon its expiration in 1913 he announced his permanent retirement from active politics.

Senator Crane has long been a prominent figure in the National Council of the Republican Party. He was a member of the Republican National Committee from 1892 to 1900 and again from 1904 to 1916. He was a delegate at large to the National Conventions of 1892, 1896, 1904 and 1908.

Senator Crane was born at Dalton, Mass., on April 23, 1853, and he still makes his home there. His father was Zenas Marshall Crane and his mother Miss Louise Laffin. He was educated in the public schools and at the Williston Seminary. In 1897 he received the degree of Master of Arts from Williams College and Harvard made him LL. D. in 1903.

## CHARLES DYER NORTON

Charles Dyer Norton, vice-president of the First National Bank in New York, is a member of the National Finance Committee of the War Camp Community Service because this work is in line with everything else that he has undertaken in his extremely busy life.

He was born in Oshkosh, Wis., March 12, 1871, and obtained his A. B. at Amherst in 1893. Many other men have accomplished this feat, but comparatively few have done so on money earned by themselves as Mr. Norton did. He made the money to complete his education by going into the insurance business at the early age of sixteen.

After working in the editorial department of Scribner's Magazine for a short period, Mr. Norton had to devote his time to the pursuit of health until he joined the forces of the Northwestern Mutual Life Insurance Company in Chicago in 1895. There he quickly won his way to the position of General Manager at a salary of \$50,000 a year.

In 1909, Secretary of the Treasury Franklin MacVeagh asked Mr. Norton to become his assistant at a salary of \$4,500 a year be-



CHARLES DYER NORTON, MEMBER NATIONAL FINANCE COMMITTEE,  
WAR CAMP COMMUNITY SERVICE



## WAR CAMP COMMUNITY SERVICE

cause he knew what sort of man Mr. Norton was. The offer was promptly accepted at a loss in salary to him of \$45,500 a year, but a gain to the country as he saved a full two million dollars his first year of service for the Department of Fiscal Bureaus.

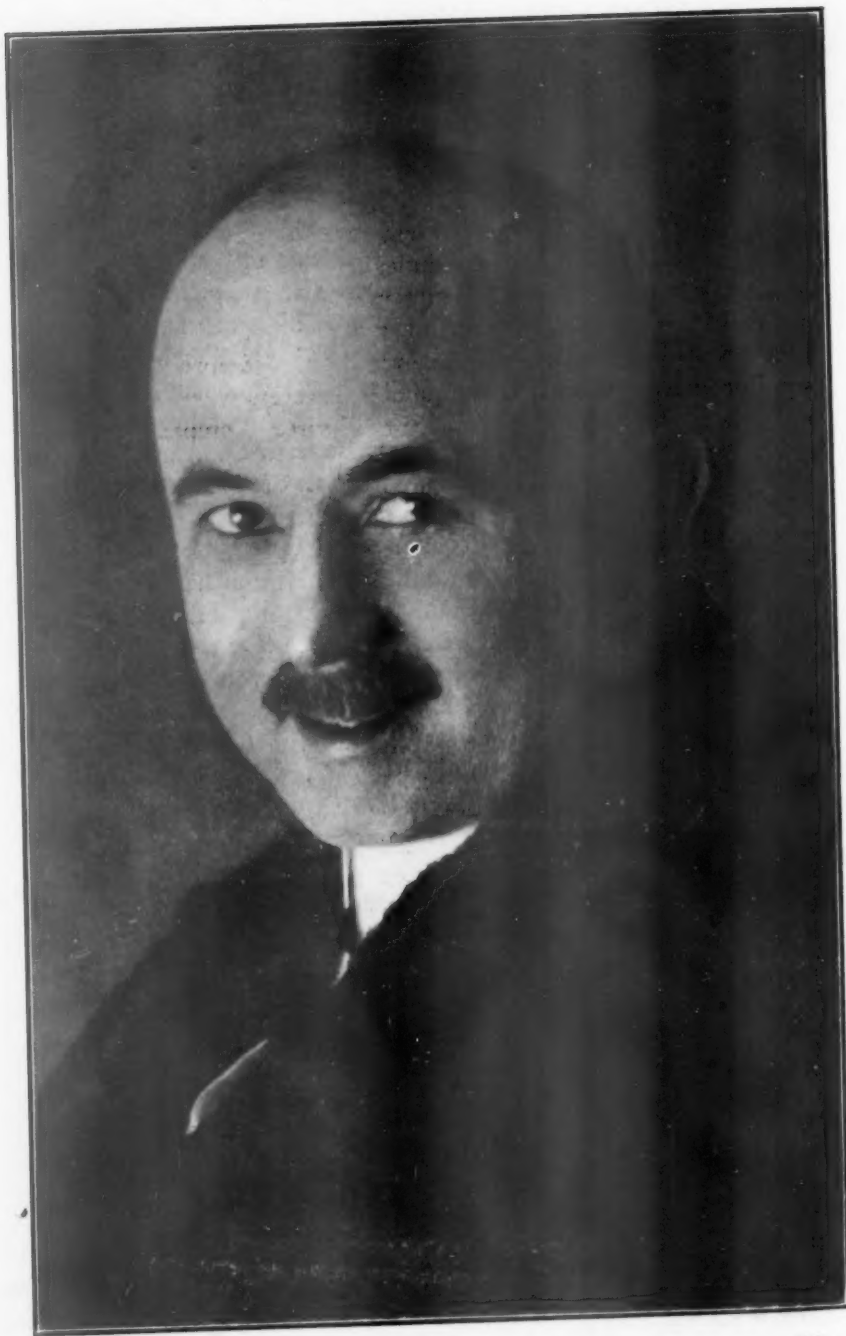
His next step in the public service was to become secretary to President Taft, which office he held during the years 1910 and 1911. He then accepted his present position as vice-president of the First National Bank. His duties as vice-president of this institution, however, are not the measure of his work and responsibilities. He is also a director of the First National Bank, the First Security Company, the Bankers' Trust Company, the Baldwin Locomotive Works, the Equitable Life Assurance Company, Montgomery Ward & Co., the Adams Express Company, and the Delaware, Lackawanna and Western Coal Company, as well as trustee of the American Red Cross, the American Academy in Rome and the Charity Organization Society.

With all these multifarious duties Mr. Norton has found time to devote part of his brains and energy to the affairs of War Camp Community Service because he believes that the work which it is doing for our soldiers, sailors and marines in this country is not only fundamental but essential for creating and maintaining among them the morale which is going to win the war.

### BEN B. LINDSEY

Judge Ben B. Lindsey who has presided over the Juvenile Court of Denver, Colorado, for eighteen years, recently returned to this country from England where he had spent several months at the invitation of the British Ministry of Information and of local organizations concerned in the moral and social welfare of young men both during the war and thereafter. In referring to his experiences on the other side of the Atlantic, Judge Lindsey spoke feelingly of the insight his visit had given him into conditions which have grown out of the war and especially of the influence of War Camp Community Service in caring for the men in service after they had left their homes and in bidding them God-speed on their trip across the ocean.

"The fine spirit and the wholesome life of these young men," said the Judge, "as well as their disposition to avoid the temptations besetting them in a foreign land, are undoubtedly due in a large measure to the lasting influence of the hospitality extended



JUDGE BEN B. LINDSEY WHO IS ON A SPEAKING TOUR FOR WAR  
CAMP COMMUNITY SERVICE

## WAR CAMP COMMUNITY SERVICE

to them in the towns near their camps and especially to the excellent care of War Camp Community Service both at home and at or near their port of embarkation.

"My years of service on the bench in so directing youths that they want to become good men and useful citizens have given me, I am confident, a clear understanding of them. And I want to say that not once, in England or in the trenches in France, have I seen among our men any sign of 'mollycoddling' by the home folks or the War Camp Community Service.

"On the contrary, I have seen nothing but universal evidence of fine character. The boys over there are more cheerful and are better all-round soldiers from every angle—especially that of manliness, because of the work done for them by the War Camp Community Service. That service has made all this possible and without it we should have had a very different kind of soldier."

Judge Lindsey was elected to the bench on January 7th, 1901. Since then he has been reelected eleven times and on each occasion received both the biggest vote and the largest majority at the election. Since he became Judge, he has written one hundred and four separate items into the Colorado laws dealing almost exclusively with the protection of women, children and youths. Many of these have been adopted in other states and abroad.

The Judge was born at Jackson, Tennessee, on November 25th, 1869. His father was Landy Temstall Lindsey and his mother, Miss Letitia Anna Barr. He was educated in the public schools and admitted to the bar in 1894. On December 20th, 1913, he married Miss Henrietta Brevoort, of Detroit. He is the author of *Problems of the Children*, *The Beast and the Jungle* and *The Rule of Plutocracy in Colorado*.

## Book Reviews

### THE CHILD'S FOOD GARDEN

By Van Evrie Kilpatrick. Published by World Book Company, Yonkers-on-Hudson, New York. Price, forty-eight cents

This small book covers a great deal of ground, telling the story very simply and from the standpoint of the child. It could well be put into the hands of children eight or nine years of age or those of any age whose knowledge of gardening is elementary for it begins at the beginning.



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## THE DAY

(A "day" of an exactly opposite sort from that toasted by Germans before the war is hailed in the following article by a member of The Vigilantes.)

**I**T will come some day—do you realize it? On some one glorious day the enemy will cry "Kamarad!" in good earnest, and there will be Peace.

Picture that day. The crowds in the streets are going about their business, the Red Cross rooms are humming with work, the thousand war activities are grinding at full speed, every mother and father is facing the morning with a heart braced for loss, every loyal citizen is at his post of service; and suddenly—the news!

The crowded avenues turn white; all up and down their length they have blossomed white with the open newspapers that have magically sprung into everyone's outstretched hands. Everybody in the long, stopped stream of humanity holds a newspaper or reads his neighbors; everybody knows everybody, shares with everybody; strange hands clasp, strange eyes, meeting, overflow; and there is just one first thought, not triumph, nor democracy, but—"Those boys—those good boys—they can come home!" And the second thought will be, "We've done it! We've put it through!"

And then, standing there, they begin to sing, the men with bared heads; they send up such a song as the skies have never heard since time was—"Glory, glory, hallelujah!"—"Praise God, from whom all blessings flow!" The melting-pot is a slow process—that song will melt all into blood brothers at the first chord. Oh, how they will sing, those standing men and women! And then with one impulse they will surge into the churches, into the cathedrals—for when man has been granted the supreme boon, he must fall on his knees, whether he knows God or not. And no one who rises up from that silence will ever lose its mighty vibration.

That day is not a vision; it is coming as surely as tomorrow. Then will you have it tomorrow? Or will you put it off for four more bleeding years? It is in your hands. Every effort, every dollar, you give to service shortens the waiting. If all gave all they could, the day could not hold back another hour. When you buy the thing you most want, you are not conscious of sacrifice in paying the sum demanded. Fix your eyes on the day—the day when the avenues will suddenly blossom white with the news of peace—and you will want that with so burning an urgency that you will come running with its price.

JULIET WILBUR TOMPKINS

*Courtesy of Current Opinion*